

AWAKE

To The Call Of Islam

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BEFORE IT IS TOO LATE!

***“Beware of such a Punishment which will apprehend not only the transgressors among you.”
(Al-Anfaal, Aayat 25)***

Even the pious, the molvis and sheikhs will all be apprehended and suffer the same fate – Allah’s Athaab.

***“You will see numerous among them making haste in sin and transgression, and devouring haraam. Indeed vile is it that which they are committing.
(Al-Maaidah, 62)***

***“Why do their Rabbaaniyoon (Ulama) and their Ahbaar (Buzrugs) not forbid them (the masses) from their sinful talk and from devouring haraam?”
(Al-Maaidah, Aayat 63)***

The Ummah, all over the world, confronted with massive political, moral and social upheavals, is overwhelmed with calamities, suffering, misery and humiliation of a variety of kinds. Rudderless and buffeted by these raging storms, the Ummah is drifting blindly in its drunken stupor of rebellion, sin and transgression against Allah Azza Wa Jal.

Without the slightest understanding of the causes underlying their suffering and misery, Muslims are searching for answers and solutions – solutions which

will be denied to them by Allah Ta'ala. As long as the disease is not correctly diagnosed, the prescriptions which the crank and quack *zindeeq* self-styled reformers are proffering will be of no avail.

Muslims fail to understand that the one and only cause for their humiliation and misery under the yoke of kuffaar subjugation is their rebellion and transgression against Allah Azza Wa Jal. The Shariah has been left in tatters by the vile manipulation and mutilation of the *zanaadaqah*.

Zanaadiqah is the plural of *zindeeq*. A *zindeeq* is a professed Muslim whose Imaan is effaced by transmogrification of the Deen by means of *baatil* (*baseless and haraam*) *ta'weel* (*interpretation*). It is such a satanic interpretation which rejects the meanings of the Shariah as transmitted down the centuries from the era of the Sahaabah. Thus the *zanaadaqah* are actually kuffaar regardless of them reciting the Kalimah, performing Salaat, paying Zakaat, performing Hajj, etc.

When Muslims traverse beyond the point of Divine Tolerance in their perpetration of *fisq*, *fujoor*, *bid'ah* and *kufr*, then the eternal *Sunnah* (*Way*) of Allah Azza Wa Jal comes into operation. This *Sunnah* is stated with the great clarity in about 6 Qur'aanic Verses. Allah Ta'ala states:

“Never will you find a change for the Sunnah of Allah.”

All these Aayaat appear in the context of Allah’s *aam* (universal) *Athaab* (Punishment) which violently overtakes a community and even obliterates that specific community. Allah Ta’ala grants considerable leeway and time to a community dwelling madly and unrepentantly in gross transgression and disobedience. Then suddenly the line runs out and the community is overwhelmed by Divine Wrath. This is the *Sunnah* of Allah Azza Wa Jal. It was initiated by Allah Ta’ala primordially, from our perspective, with the destruction of the Jinn race which had inhabited earth as the rulers prior to the advent of man. After the reduction and near-obliteration of the Jinn race, Allah Ta’ala populated the earth with mankind. Then, Allah Azza Wa Jal repeated his *Sunnah* by obliterating with His *Athaab* the nation of Nabi Nooh (Alayhis salaam). Then the same fate overtook the Aad, the Thamud, The People of Tubbah, the Nation of Fir’oun, Bani Israaeel, etc. It was always the manifestation of the same Divine *Sunnah*.

Currently in this era, this *Sunnah* of Allah Azza Wa Jal has apprehended the Muslims nations of Arakaan (in Burma), Palestine, Syria, Iraq, Lybia, Yemen, Kashmir, India, etc. Now the same fate is awaiting Saudi Arabia, and so will it befall every Muslim

community all over the world. Communities basking in affluence and recklessly and drunkenly indulging in gross sin and transgression – *fisq, fujoor and kufr* – are being apprehended by Allah’s *Sunnah of Athaab* one by one. And, even kuffaar nations are now being overtaken by Divine Wrath. Australia is the most recent victim of Allah’s Punishment.

The one and only *cause* for Allah’s *Ghadhab* (Wrath) and *Athaab* settling on the Ummah is rebellion and transgression – nothing else. The Ummah is drowning in *fisq, fujoor and kufr*, hence it is burning in the conflagration of Allah’s *Athaab*. The Primordial *Sunnah* of Allah Ta’ala is in the process of enactment. It develops in a rising crescendo. It is unfurled by means of lesser punishment as a warning and a prelude for the ultimate enactment of obliteration. The Qur’aan Majeed states in this regard:

“Most certainly, We shall give them to taste from the lesser punishment, not the greater punishment. Perhaps they may (heed and) return (to the Path of Rectitude and be saved from the Greater Punishment which destroys and obliterates).”

While the *cause* for our current world-wide suffering and misery is undoubtedly the consequence of the rebellion of the Ummah, the primary *cause* for the villainy of the masses is the almost total abandonment of the obligation of *Amr Bil Ma’roof Nahyi Anil*

Munkar (Commanding virtue and prohibiting vice). This obligation has been abandoned by the Ulama whose duty it is to guard the Deen and perpetually advise the Ummah. It is the Waajib obligation of the Ummah to prohibit *fisq, fujoor, bid'ah* and *kufr*. While the Ummah is trapped in the vortex of these evils, the Ulama have joined them in the satanic mess in which Muslims are sinking without any signs of redemption and extrication from the cesspool of horrendous inequity which has become the lifestyle of Muslims all over the world.

Warning Muslims in general, and the Ulama in particular of this villainous abandonment, Rasulullah (Sallallahu alayhi wasallam) said:

“I take oath by That Being in Whose power is my life! Either you command virtue and prohibit evil or (if you fail), then Allah will overtake you with an Athaab from His Side. Then you (and all your buzrugs and ulama) will make dua (for safety and protection), but the duas will not be accepted.”

“Either you command righteousness and forbid evil otherwise Allah will appoint over you (as your rulers) the vilest among you. Then your most pious ones will supplicate (make dua), but their Duas will not be accepted.”

In a Hadith narrated by Hadhrat Abu Bakr Siddique (Radhiyallahu anhu), Rasulullah (Sallallahu alayhi wasallam) said:

“When the people see evil (being committed in their midst) but they do not forbid it, then soon will Allah overtake them (the whole community) with His Athaab.”

There are numerous warnings in the Qur’aan and Ahaadith threatening severe and universal punishment for abandonment of *Amr Bil Ma’roof Nahyi Anil Munkar*. The Ulama of Islam of recent times have emulated the Ulama of Bani Israaeel in the satanic act of abandoning this sacred obligation.

Allah Ta’ala revealed to Yusha’ (Alayhis salaam) that he would soon be destroying and obliterating a city with His Athaab. The city consisted of 60,000 people. Of these, 20,000 were such pious people whose *A’maal* were like the deeds of the Ambiya (Alayhimus salaam). Despite this fact, the entire city with its 60,000 inhabitants would be destroyed by the universal punishment of Allah Ta’ala.

In surprise, Nabi Yusha’ (Alayhis salaam) supplicated to Allah Ta’ala that while the punishment overtaking the fussaag and fujjaar is understandable, why will pious men also suffer the same fate? Allah Ta’ala revealed to him that these *buzrugs* had become

completely desensitized. They mingled and associated with the virulently evil masses. They dined with them. They answered their invitations. They attended their functions of merrymaking. They saw all the villainy being committed, but the colour in their faces did not change. They displayed no indignation. They went along with the tide. They greeted and made merry with the fussaag and fujjaar in exactly the same way as our Ulama are committing today.

The Ulama of this era mingle and make merry with the fussaag, fujjaar and zanaadaqah. They are displaying total indifference for the deluges of infractions of the Shariah which are incrementally introduced and perpetrated by the day. The Ulama have become glaring signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) said that among the Signs of Qiyaamah is that *“The dunya will be searched for (and pursued) with the a’maal (deeds meant for) the Akhirah.”*

This disease is spawned by crass *nafsaaniyat*, by motives of either aggrandizement or monetary lust or by both. Thus, in the pursuit of these despicable objectives, the Ulama either condone and promote the haraam activities of the masses or act like ‘dumb devils’ by receding into impregnable fortresses of silence. About such treacherous Ulama, Rasulullah (Sallallahu alayhi wasallam) said:

“He who maintains silence regarding the Haqq is a dumb shaitaan.”

“Verily, I fear for my Ummah, the Aimmah Mudhilleen (molvis and sheikhs) who misguide the Ummah).”

Those Muslims who have as yet not been overtaken by Allah’s *Athaab*, are adopting deliberate blindness. They observe, see and hear of the suffering of segments of the Ummah around the globe, but they derive no lesson. Their hearts are impervious to the horrendous plights which have afflicted Muslim nations. Their obduracy of the hearts constrain them to display blithe disregard for the Warnings sounded in the Qur’aan and Hadith. Referring to such obduracy of the hearts, the Qur’aan Majeed states:

“The (physical) eyes are not blind. But the hearts within the breasts are blind”

This spiritual imperviousness has made the hitherto unaffected Muslim communities feel snug and cosy in what they believe to be ‘security’ which they imagine their affluence, wealth and luxury are providing. But when the Divine Decree is announced, they will understand the reality of their hallucinations. All their comforts, affluence and security will evaporate and Allah’s Chastisement will run its course.

About these spiritually blind ignoramuses who fail miserably to heed the signs and to return to Allah Ta’ala with obedience, the Qur’aan Majeed says:

“And, from among them are those who look at you (with their physical eyes, but do not understand). What! Can you guide the (spiritually) blind? Would that they had been able to see (with their spiritual eyes).”

Do not be deluded by your apparent opulence and imagined ‘safety’. Do not feel snug in your current state. Your current state of imaginary ‘safety’ is actually the *istidraaj* (*respite*) – the noose which is tightening around your neck. Allah Ta’ala says in His Qur’aan:

“Those who deny Our Aayaat, We grant them respite in a manner which they do not perceive. I grant them respite, Verily, My Plan (of Apprehension and Punishment) is most powerful (and severe.)
(Al-A’raaf, 182 and 183)

Look around you! See what is happening to the Ummah all over the world. The writing is on the wall for us all. May Allah Ta’ala guide and save us from His *Athaab*. Become awake before it is too late! When the Punishment ultimately apprehends you, then do not seek scape goats for apportioning blame. Allah Ta’ala says:

“Verily, Allah is not unjust at all to people. But, they are unjust to themselves.”

The only solution for our extrication from the morass and abyss of corruption, humiliation and suffering in which the Ummah is sinking is *Inaabat Ilal laah*: to turn to Allah Ta'ala with repentance and to submit to the Shariah, and adopt the Sunnah in the way explained and practically displayed by the Salafus Saaliheen of the *Khairul Quroon* era.

*“Turn to your Rabb (with repentance and obedience),
and submit fully to Him (to His Shariah) before the
Athaab comes to you, for then you shall not be aided.
And follow (obediently) the most beautiful (Shariah)
which was revealed to you from your Rabb
before there comes suddenly the Punishment
while you do not perceive.”
(Az-Zumar, 54 and 55)*

CONSEQUENCES OF KUFR

In Baghdad there was a Muath-thin who fell in love with a Christian girl. He was so overwhelmed with the insanity of this love that he set up camp outside the residence of the girl. He remained there for a month having abandoned giving Athaan and performing Salaat.

One day the girl's father asked him to explain the reason for his prolonged presence. He explained clearly that he was in love with the daughter and he wanted to marry her. The father said that he will first

have to comply with two conditions: (1) Become a Christian, and (2) Tend to his pigs for 5 years.

This unfortunate man accepted both conditions. After expiry of the 5 years, he was married to the Christian girl. The very day he went upstairs to his bride, he fell and broke his leg. The injury could not be cured. Ultimately, it became cancerous and teeming with worms. People detested him, and the father expelled him from the house.

This murtadd suffered for a whole year on the streets and finally died a kaafir. He was the loser in both the dunya and the Aakhirat.

ROASTED ALIVE

Once Hadhrat Raabiah Basriyyah (Rahmatullah alayh) passed by a person who was roasting a whole lamb. She stood gazing at the roasted lamb for a long while. The man said: “Perhaps you desire to eat some of the meat?” She responded: “No, I have no desire for eating the meat. I am looking at the lamb and crying because an animal is cooked after its death while human beings will be roasted in the Fire whilst they are alive.”

A CHILD OF FORTUNE

Once a Buzrug saw a child at the door of the Maktab profusely shedding tears. On enquiring, the child said:

“Today the Ustaadh wrote on my slate such an aayat which reduces me to tears.” The Buzrug asked: “Which aayat?” The boy showed the following verses written on his slate:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ ۝۱ أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ ۝۲ وَأَرْسَلَ عَلَيْهِمْ
طَيْرًا أَبَابِيلَ ۚ ۝۳

“*Alam tara kaifa...*”

The boy said that in these verses was nothing but fear upon fear. The Buzrug said:

“O most fortunate boy. Stop crying now until tomorrow when your Ustaadh will write such lines which are substantially more fearful. That will be:

لَتَرَوُنَّ الْجَحِيمَ ۚ ۝۴

“*Latarawunnal Jaheem.....*”

Hearing this fearful warning, the boy collapsed, and his soul departed.

THE NOBLEST

“*Verily the noblest of you by Allah are those of the most taqwa among you.*”

(*Qur'aan*)

On the Day of Qiyaamah, Allah Ta'ala will announce: "Call the people of Taqwa!" The Muttaqeen will be called and assembled by the Malaaikeh. Angels leading with flags will be followed by multitudes of the Muttaqeen who will be led into Jannat without *Hisaab*. Without any reckoning, they will enter Jannat. (May Allah Ta'ala include us among that most fortunate and most successful group of His devotees, Aameen).

MERCY

Hadhrat Sayyid Ahmad Kabeer Rifaa'i was a descendent of Rasulullah (Sallallahu alayhi wasallam). He was among the greatest Auliya. While at the blessed Qabr of Rasulullah (Sallallahu alayhi wasallam) for Ziyaarat, the mubaarak hand of our Nabi (Sallallahu alayhi wasallam) emerged from the Holy Grave to make *musaafahah* (shake hands) with Sayyid Rifaa'i.

Once Hadhrat Sayyid Rifaa'i saw a dog suffering from scurvy. The dog's entire body was afflicted with the disease. It laid sprawled on the ground. Taking pity on the dog, Hadhrat Sayyid Rifaa'i picked it up, took it home and tended to it with the necessary medication. After a few days the dog was fully cured.

Mercy is an intrinsic attribute of Imaan, while cruelty is integral to kufr. The greater the level of Taqwa, the more mercy will there be in the heart.

THE TENDERNESS OF UMAR

Once Hadhrat Umar (Radhiyallahu anhu) expressed the desire for eating fish. His wife instructed the servant to go quickly with the camel to buy fish. The fish was brought. When the fried fish was placed before Hadhrat Umar (Radhiyallahu anhu) he asked: “How did you obtain the fish so quickly?” After his wife explained, he went outside to examine the camel. He found some perspiration on the ear of the camel.

He entered the house and said: “For satisfying the taste of Umar, the camel was subjected to hardship.” Hadhrat Umar (Radhiyallahu anhu) took the fish, sold it in the bazaar and gave the money to the poor. In this way he compensated for having caused distress to the animal.”

APES AND PIGS

When Bani Israaeel exceeded all bounds in their sins and transgression, then on the occasion of the *Maaidah* Allah’s *Athaab* apprehended them. The elderly were transformed into apes, and the young people into pigs.

The *Maaidah* was the Cloth with food which descended for them from the Heaven. They violated the rules which Nabi Isaa (Alayhis salaam) had prescribed for them regarding the etiquettes of eating from the *Maaidah*.

(Among the vilest fussaaq) “Are those whom Allah has cursed and on whom He has cast His Wrath, and from among them he made apes and swines, and they worshipped idols. Their status is the vilest, and they are most astray from the Straight Path.” (Qur’aan)

ATHAAB-E-ILAAHI

(DIVINE PUNISHMENT)

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, Allah Ta’ala will not punish the Aammah (i.e. the community as a whole) because of the sins of a few (among them). However, if they (the community) observe in their midst evil being committed but refrain from preventing it whilst they have the power to do so, then Allah punishes the aammaah and the khaassah (i.e. the whole community – those who were not actively committing the sins and those who were indulging in the sins.)”

Rasulullah (Sallallahu alayhi wasallam) said:

“When Banu Israaeel indulged in sins, their Ulama forbade them, but they did not desist (from the sins). Then (the Ulama became desensitized) and mingled with them in their functions. They ate and drank with them. Then Allah Ta’ala united their hearts (the hearts of the masses and the ulama). Then Allah Ta’ala cursed them via the tongues of Daawood and Isaa Ibn Maryam on account of their sinning and transgression.” Hadhrat Abdullah Ibn Mas’ood

(Radhiyallahu anhu) said that whilst mentioning these words, Rasulullah (Sallallahu alayhi wasallam) was leaning. Then at this juncture, he sat up straight and said:

“I take oath by That Being in Whose power is my life! You will not be saved from Allah’s Punishment as long as you refrain from forbidding the evil doers from their evil.”

According to these Ahaadith as well as other narrations and Qur’aanic Aayaat, it is the bounden obligation of all Muslims, not only of the Ulama, to be active in *Amr Bil Ma’roof Nahyi Anil Munkar* (Commanding virtue and forbidding vice). When those who have the ability, power and jurisdiction to prevent evil, bid’ah, fisq and fujoor, abandon this obligation and mingle with the fussaag and fujaar, enjoying themselves in their functions of merrymaking and sin, then the decree of Allah’s *aam* (universal) *Athaab* becomes confirmed for the entire community. Then disaster strikes and calamities devastate them.

The miseries of the suffering Muslim communities of our era are the consequences of their gross disobedience, sin, transgression and treachery against Allah Azza Wa Jal.

IMMERSION IN SINS

THE PRELUDE FOR DESTRUCTION

Rasulullah (Sallallahu alayhi wasallam) said:

“People will not be destroyed (by Allah Ta’ala) as long as they are not immersed in sin.”

As long as the Ummah or any community of Muslims does not exceed the bounds of no return, Allah Ta’ala will not eliminate them with an *aam* (universal) Punishment. But when the community is drowned in the filth of their sins and has no intention of repenting and reforming, then the disasters will strike. In the beginning, Allah Ta’ala afflicts them with small punishments to jolt them into the reality of the impending punishment which will devastate and obliterate them. Thus the Qur’aan Majeed states:

“Certainly, We shall give them to taste of the lesser punishment, not the greater punishment for perhaps they may return (to the Path of repentance and reformation). Who is more unjust than the one who is reminded of the Signs of his Rabb, but then he ignores it? Verily, We shall extract vengeance from the criminals.”

When a community is apprehended by a universal disaster, it is confirmation of Allah’s Wrath and Curse on them. Allah Ta’ala never destroys a community as long as the people are repentant and strive to reform themselves.

The disasters which have overtaken the Palestinians, Kashmiris, Rohingyas, Syrians, Uighurs and others are all punishments of Allah Ta’ala. His Wrath and Curse

have settled on them. The Qur’aan says: *“Never will you find a change for the Way of Allah.”*

THE EFFECT OF IBAADAT

A thief had fallen in love with a princess. One night he entered the palace of the king with the intention of robbery. He overheard the king and queen discussing the future marriage of their daughter. The king said that he would marry his daughter to a man who is an *aabid, zaahid, muttaqi*. On hearing this, the thief retreated from the palace and took up residence in a remote Musjid where he fully engrossed himself in Thikrullaah and Ibaadat.

After some time, news spread that a great Aabid-Zaahid has taken up residence in the Musjid. This news reached the king who sent his men to investigate. It was reported to the king that indeed the holy man was a great Aabid-Zaahid. The king sent his Wazeer (Prime Minister) with the proposal of marriage to the princess.

When the wazeer came to the Musjid, the ‘Durwaish’ ignored him. The wazeer mustering up the courage, very respectfully, informed the Durwaish of the king’s proposal. Thereupon the ‘thief’ (now a Durwaish) said: “In reality, my intention was corrupt. However, Allah Ta’ala has bestowed His mercy on me and has guided me. Begone! I am not interested in marrying the

princess. Do not destroy my time.” Thus, he declined the proposal.

The effect of the ibaadat despite the corrupt intention, was the acquisition of *Ikhlaas* (sincerity). Allah Ta’ala bestowed His mercy on the thief who reformed himself. He corrected his intention, hence he declined the marriage proposal.

ADMIRABLE HONESTY

In the Ummats of bygone times, it is mentioned in the Hadith, a man sold his house. After the buyer took possession of the house, he discovered a vat filled with gold coins. He took the container of gold to the seller informing him of the discovery. The seller said: “I sold the house and obtained the price. I have no entitlement to the gold.” The buyer retorted: “I paid for the house, not for the vat of gold. I am not entitled to it.” This is the meaning of honesty.

DIVINE APPORTIONMENT

A Buzrug once passed by a city. He found the gates of the city closed. On making enquiries he was informed that the falcon of the king had taken flight, hence to prevent the falcon escaping the king ordered the city gates to be closed.

The Buzrug mused to himself: “Why should the falcon leave via the gate? It will fly over the walls. The king is indeed a great moron.” He said to Allah Ta’ala: “O Allah! You have granted kingdom to such a moron whilst an intelligent man such as me is deprived.” It was revealed to him via *Ilhaam*: “*We shall give your intelligence and your faqr (piety/poverty) to the king, and bestow his stupidity and kingdom to you. Are you pleased with this exchange?*”

The Buzrug was alerted to his indiscretion. He profusely repented and said: “I can never tolerate it until Qiyaamah.”

TAQWA AND LAUGHTER

In a dream a Buzrug saw an extremely handsome man. He asked the man: “Who are you?” The man said: “I am Taqwa.” Buzrug: “Where is your residence?” Handsome man: “My residence is in the sad hearts of the grief-stricken ones.

Then the Buzrug saw an extremely ugly, hideous old woman. He asked: “Who are you?” She responded: “I am laughter.” Buzrug: “Where is your residence?” Ugly woman: “My residence is in the hearts of the proud and arrogant ones.”

Abundance of laughter and loud laughter are evil.

SAFETY OF IMAAN

Imaam Tirmizi (Rahmatullah alayh) once when he saw Allah Azza Wa Jal in a dream, he asked: “O Allah! Inform me of something which will keep my Imaan intact.” Allah Ta’ala said: “Between the Sunnat and Fardh of Fajr recite the Dua:

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
أَسْأَلُكَ أَنْ تُحْيِيَ قَلْبِي بِنُورِ مَعْرِفَتِكَ
يَا اللَّهُ يَا اللَّهُ يَا مُحْيِي الْمَوْتَى

O You Who are alive! O You who are established!
O You, The One of Splendour and Nobility!
I ask You to perpetually enliven my heart with the
Noor
of your Ma’rifat. O Allah! O Allah! O Allah!
O You who give life to the dead!

VIDEOS AND DIGITAL PICTURES –

DAARUL ULOOM DEOBAND’S FATWA

Pictography & Videography of Living Beings or any
other Unlawful & Sinful Ways for the Propagation of
the Deen Are Not Permissible

BY DAARUL IFTA- DAARUL ULOOM DEOBAND

Question (Number 166010)

What do the respected Muftiyaan say regarding those individuals who are involved in refuting the *firqah baatilah* (deviated sects, e.g. Qadiyaanis, Parwezis, Shakeelis, Raafzis, Ghair-Muqallids, etc.) by conveying their message to the people in the form of videos. Since the masses do not pay much attention to audio forms, the message which needs to be conveyed to the Ummah does not reach them. Therefore, they take the aid of such videos in which animate pictures appear. Is it permissible to make videos (of living beings) for such purposes?

Answer

In the name of ALLAAH, The Most Merciful, The Ever Merciful

In Islam videography and pictography of humans or any living being are haraam (prohibited/impermissible), along with it being accursed (*mal-oon*). The Ahaadeeth are replete with severe warnings for pictography. For details please refer to the work of Mufti Shafee' (rahmatullaahi 'alaih) titled "*Tasweer ke Shar'i Ahkaam*".

Accordingly, in the light of the Fataawaa and explanations of the Akaabir (Senior) 'Ulamaa of Deoband, the ruling of digital pictures is the same as that of hand-drawn pictures i.e. The *Nusoos* of the Sharee'ah include both kind of pictures. The Ahlul-ilm (Ulama) are duty-bound to discharge the obligation of Tableegh of the Deen only within the confines and

boundaries of the Sharee'ah, not beyond that. In other words for the Tableegh of the Deen the Ahlul-ilm (Ulama) are obliged to use only such methods and ways which are lawful and permissible. The Ahlul-ilm are in executing their obligation of Tableegh are not obliged to utilize any unlawful and sinful ways.

Moreover it is not at all permissible to propagate the Deen by means of unlawful and impermissible ways and methods because by transgressing (violating/breaking) the laws of the Deen it will be the propagation of something other than the Deen. (It will be the propagation of transgression and sin which will bring in its wake deviation thus inviting Divine Wrath – Translator). Likewise the ways of spreading Islam and the ways of spreading kufr (disbelief) and dhalaal (deviation) differ, hence the use of impermissible methods is in complete contradiction of the teachings, ethos and spirit of Islam. It is for this reason that every Jamaa'at (Group) of Ahlul-Haqq since the very first era (of Islam) abstained from using any impermissible (unlawful) ways for the Tableegh of the Deen.

Hence utilising the means of pictography and videography of humans or any living beings for the Tableegh of the Deen will not be permissible. And ALLAH Ta'aala knows best. *(Translated from Urdu)*

PREPARE FOR YOUR DESTINATION

Allah Ta'ala says in the Qur'aan Majeed:

“The life of this world is nothing but play and amusement while the Abode of the Aakhirat is best for those who have fear (for Allah).

What! Have you no intelligence (to understand this reality)?”

Rasulullah (Sallallahu alayhi wasallam) said:

“This dunya is a home for one who has no home (i.e. in the Aakhirat), and it (the dunya) is wealth for one who has no wealth (in the Aakhirat). He who accumulates wealth for the sake of the dunya has no intelligence.”

“Verily, the dunya has been created for you, but you have been created for the Aakhirat.” (Therefore, do not become engrossed in worldly pursuits).

Our life originated in Jannat where Allah Ta’ala had created our ancestors, Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwa (Alayhas salaam). Then Allah’s Wisdom demanded that we be sent to earth for a short while. This extremely brief time of worldly life has no relationship with the everlasting life of billions and trillions of years, which Allah Ta’ala has promised us.

We have not been created for this dunya. This world is a temporary halt or a station in our onward journey into the Aakhirat. From the dunya we have to traverse the dangerous valleys of Maut, Barzakh and Qiyaamah.

Only then will we know where our destination is – Jannat or Jahannam.

Allah Ta'ala has granted us this brief worldly life to prepare ourselves for His Meeting and for our everlasting happiness and pleasure in Jannat. True Pleasure and Happiness cannot be found in this dunya. Those who believe that wealth and power can grant them happiness will always be disillusioned in this world. It is the Mu'min's obligation to be alert, not to forget the objective for which he/she is in this dunya, and to strive to gain Allah's Pleasure in order to gain the everlasting happiness of Jannat promised to us by Allah Ta'ala.

This earthly life will soon come to an end, and for most people the end (Maut) is abrupt and harsh. It will be a time of regret but regret will be of no benefit. Rasulullah (Sallallahu alayhi wasallam) said that the most intelligent person is the one who makes preparations for the Sojourn of Barzakh – the life commencing from Maut. In a nut shell, this preparation is *Taa-at* or obedience to Allah Ta'ala. This *Taa-at* has two fundamentals: (1) Ibaadat, and (2) Abstention from sin.

It is of utmost importance to resolutely implement these two fundamentals. In addition to observance of the Fardh and Waajib acts of Ibaadat, increase Nafil Ibaadat. The Faraaidh will not suffice for immediate

entry into Jannat. Observance of Mustahab and Nafl acts is of utmost importance.

Then, abstention from sin and futility is of even greater importance than Nafl ibaadat. We are engulfed by fitnah, evil and sin. Most people have practically destroyed their Imaan with internet and television vice. Maut comes suddenly without warning. It does not behove the Muslim to squander life in sin and disobedience, then regret when it is too late.

To assist one in *Taa-at*, Rasulullah (Sallallahu alayhi wasallam) prescribed two important acts: (1) Constant Thikrullaah, and (2) Remembering Maut abundantly. Regarding constant Thikrullaah, our Nabi (Sallallahu alayhi wasallam) said: *“Your tongue should remain everfresh with the Thikr of Allah.”* Thus, it is necessary to keep the Name of Allah Ta’ala constantly on the tongue while walking, sitting, working and in all walks of life. For this purpose the best form of Thikr is *Laa ilaha ill al laah*.

Regarding Maut, Nabi (Sallallahu alayhi wasallam) said: *“Remember much the entity which will sever (all worldly) delights, i.e. Maut.”* Never forget that Maut is stalking us and according to the Hadith the Qabar calls us with reminders such as: *“I am an abode of darkness; an abode of solitude; an abode of worms; an abode of torment, etc.”*

Rasulullah (Sallallahu alayhi wasallam) has also prescribed *Muraaqabah (Meditation)* for our moral reformation and for bringing us close to Allah Ta'ala. It is necessary to be in solitude for a few minutes every night and to meditate on Death – the pangs of death, then the assignment into the grave. This meditation should be a nightly exercise for a few minutes. Even whilst lying in bed before sleeping, meditate on this reality. It will then create in the mind a vivid perception of the futility of the worldly shadows we are pursuing, and the reality of the Aakhirat. *Muraaqabah* will strengthen the bond with Allah Ta'ala, and abstention from sin will then not be a struggle. Allah Ta'ala says in the Qur'aan Majeed:

“Those who strive in Our (obedience), We shall most certainly guide them along Our ways.”

A DIVINELY PRESCRIBED REMEDY

Imaam Abul Qasim Abdul Kareem Bin Hawzaan Qushairi (rahmatullah alayh) – died 465 Hijri – was among the very senior Auliya of his age. Once his son became so ill that all hope of him living vanished. During that time Hadhrat Abul Qasim saw Allah Ta'ala in a dream. In his dream he mentioned to Allah Ta'ala about his son's severe illness. Allah Ta'ala advised him to accumulate from the Qur'aan Majeed the *Aayaat of Shifa (the Verses of Cure)*.

These aayaat had to be recited and blown on the ailing son. In the dream he was also instructed to write these verses on a plate, wash it and give the water to his son to drink. Imaam Abul Qasim adopted this remedy and very soon his son completely recovered from his sickness.

Allaamah Subki (rahmatullah alayh) narrates that he had seen many Mashaa-ikh prescribing these verses as instructed, for the sick.

(Anyone interested in this divinely prescribed remedy, may write to The Majlis, PO Box 3393, Port Elizabeth, 6056, South Africa – Email: mujlisul.ulama@gmail.com)

REVIVING THE DEAD JANAAZAH SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books.

However, in some places this Masnoon system has been totally displaced and a bid'ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrustaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased). According to the Shariah the way of respect for the mayyit is to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitution the Sunnah method of carrying the Janaazah.

ANOTHER NEW BID'AH

Another new bid'ah which has been recently introduced by the graveside is the method of making

dua. Firstly, the congregational dua which takes place after burial is not Sunnat. In the new style of dua, after the grave has been closed up, the Imaam Saheb instructs the crowd to turn around facing the Qiblah to make the congregational dua. There is no such dua for this occasion. The instruction by the Imaam Saheb is also a new dimension added to the burial service. Every new fabricated method displaces the Sunnat method, hence it is bid'ah.

NASEEHAT OF A SAHAABI JINN

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) who was among the very senior Auliya of former times, narrated the following very interesting episode:

“I stumbled on a City of Aad (*the Nation of Aad was destroyed by Allah Ta'ala*). I saw mansions which were hewn out of solid rock. In the centre of this city was a stately palace which was inhabited by the jinn.

I entered into this palace. To my astonishment I saw a huge aged giant jinn facing the Ka'bah and engaging in Salaat. He was dressed with a beautiful *jubbah (cloak)*. While I was marvelling at his huge size and at the exquisitely beautiful *jubbah*, he terminated his Salaat with Salaam.

I greeted him with Salaam, and he responded with Salaam. Then he said: “O Sahal Bin Abdullah! The garments on my body do not age nor become worn and tattered. There is no factor in the physical body to

cause garments to age and become torn and tattered. Only the foul odour of sins and the effect of consuming haraam food cause clothes to deteriorate, become old and torn.

I have been wearing this humble *jubbah* for about seven hundred years. In these very garments had I met Hadhrat Isaa (Alayhis salaam) and Rasulullah (Sallallahu alayhi wasallam). I had embraced Imaan on both.”

Hadhrat Sahal asked: “Who are you?” The Jinn replied: “I am among those (Jinn) regarding whom was revealed the Aayat:

“Say (O Muhammad!): ‘It has been revealed to me that a group among the Jinn had listened to the Qur’aan.’ Then they said: ‘Verily we have heard a wonderful Qur’aan which guides to righteousness. We therefore believed it, and never shall we associate any partner with our Rabb.’”

(Al-Jinn, Aayaat 1, 2, 3,.....)

This Sahaabi Jinn demonstrated three *karaamaat* (miracles):

(1) He mentioned Hadhrat Sahal by name although he had never met him.

(2) He explained the evil effects of sins.

(3) The *jubbah* remained like new despite being seven centuries old as a result of abstaining from sins. By *kashf* it was revealed to the Jinn that Hadhrat Sahal was admiring the cloak.

FALSEHOOD-LIES

Rasulullah (Sallallahu alayhi wasallam) said:

“When a person lies, the Angel (of Mercy) flees from him a mile on account of the foul stench this person emits (the effect of lies).”

“Vile indeed is your treachery of speaking a lie to your brother (Muslim) whilst he believes you to be truthful.”

“Wail (Destruction and Jahannam) is for a man who speaks lies to make people laugh. Wail for him! Wail for him!”

“Amongst the vilest people on the Day of Qiyaamah will be a person who has two tongues. He comes to some with a story, and to others with another story (i.e. he speaks falsehood with his forked tongue). The one with two tongues will have two tongues of Fire on the Day of Qiyaamah.”

PIETY

“Piety is a beautiful moral character, and sin is that which agitates your conscience.” (Hadith)

SALAAT

Rasulullah (Sallallahu alayhi wasallam) said:

“Whoever guards Salaat, for him there will be on the Day of Qiyaamah a Noor, a Proof and Salvation. He who does not guard Salaat will have no Noor, no Proof and no Salvation on the Day of Qiyaamah. He will be resurrected with Qaaroon, Fir’oun, Haamaan and Ubayy Bin Khalf.

THE QUR'AAN

IT ELEVATES AND IT DEGRADES

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, Allah elevates some people with this Qur’aan, and He degrades others with it.”

Those who sincerely recite the Qur’aan and give practical expression to its teachings, are elevated and gain proximity to Allah Ta’ala. On the contrary, those who buffet the Qur’aan, using it for despicable nafsani motives for monetary gain and aggrandizement are among the accursed people whom Allah Ta’ala degrades and humiliates.

The Qur’aan Majeed is a Guide for the Muttaqeen, and a disaster for those who mismanipulate it with false and baseless interpretation. Rasulullah (Sallallahu alayhi wasallam) said: *“Recite the Qur’aan. Do not eat with it.”* That is: Do not use the Qur’aan as a source of livelihood and for any other worldly objectives. This warning applies especially to the glut of qaaris who

peddle the Qur’aan for miserable monetary and other worldly gains.

THE HEART’S RUST

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, these hearts rust (and become corroded with worldly contaminations) just as steel rusts when exposed to moisture.”

Someone asked: ‘O Rasulullah! What is its polish?’
Rasulullah (Sallallahu alayhi wasallam) replied:
“Remembering Maut in abundance and Tilaawat of the Qur’aan.”

“Make incumbent on you tilaawat of the Qur’aan, for verily it is a Noor for you on earth and a treasure for you in the Heaven.”

“Whoever recites ten Aayaat during the night time, will not be recorded among the ghaafileen (those who are oblivious and forgetful of Allah Ta’ala and the Akhirah).”

ALLAH’S PLEASURE

Rasulullah (Sallallahu alayhi wasallam) said:

“Whoever searches for the Pleasure of Allah (and in this search he courts) the anger of people, Allah suffices for him regarding the problems people create for him. Whoever searches for the pleasure of the

people (and in so doing courts) the Displeasure of Allah, Allah cast him to the people.”

THE SAHAABAH

Rasulullah (Sallallahu alayhi wasallam) said:

“Honour my Sahaabah, for verily, they are your noblest, then those after them (the Taabieen), then those after them (Tabe-Taabieen). Thereafter, falsehood will be prevalent..... Then will come people who will love obesity.”

“Recognize them (the Sahaabah). Follow in their footsteps, for verily they were on the Path of Straight Guidance.”

THIS DUNYA

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily this dunya is an abode for a person who has no abode (in the Aakhirah). It is wealth for one who has no wealth (in the Aakhirah). The one who accumulates wealth for this dunya is bereft of intelligence.”

“Be in this dunya as a forlorn person or one like a traveller.”

SALAAT

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“He who did not perform Fajr Salaat, will have no barkat in his rizq. There will be no noor in the heart of a person who did not perform Zuhr Salaat. There will be no strength in the limbs of the one who did not perform Asr. The food of one who did not perform Maghrib Salaat is devoid of taste. The one who did not perform Isha’ is not a Mu’min neither in this world nor in the Aakhirah.”

“He who misses one Salaat is like one who is slaughtered without a knife. He who misses two Salaat is like one who is far from the Rahmat of Allah (he is *mardood*). He who misses three Salaat, is like one who causes distress to the heart of Nabi (Sallallahu alayhi wasallam). He who misses four Salaat is like one who has rejected the entire Kitaab revealed by Allah. He who misses five Salaat, is addressed by a Allah Who proclaims wrathfully:

“Listen, O sinner! I am free of you, and you are free of Me. Get out from the heavens and the earth, and search for a being besides Me.” Thus, this person departs at the time of his death without Taubah.

NASEEHAT FOR MUSLIM DIVORCEES

"VERILY, NASEEHAT BENEFITS THE MU'MINEEN" (QUR'AAN)

Every Muslim knows and understands that Islam is the Deen of Allah Azza Wa Jal, and that obedience to the commands and prohibitions of this Deen is imperative. It is essential that the difference between sin and rebellion be understood. While sinning against the Law of Allah Ta'ala renders the perpetrator a *faasiq*, he/she remains a Muslim. On the other hand, rejection of any tenet of Islam is rebellion which is *kufr*. Thus, the one who rejects any Law of the Shariah becomes a *kaafir* even if he/she does not commit it. Allah Ta'ala states in the Qur'aan Majeed:

"It is not lawful for a Mu'min (Believing man) nor for a Mu'minah (Believing woman) when Allah and His Rasool have decided an issue that they have any choice in any of their affairs."

Allah Ta'ala also declares in the Qur'aan Shareef: *"Verily, By your Rabb! They do not have Imaan until they appoint you (O Muhammad!) the judge in their mutual disputes. Then they do not find within themselves any dissatisfaction with regard to what you have decided, and they fully (and wholeheartedly) submit (to your Ruling)."*

Thus, in a dispute, the Mu'min and the Mu'minah turn to the Shariah of Allah Ta'ala, not to the secular courts for relief and resolution. These Qur'aanic verses as well as many other Aayaat and Ahaadith make it abundantly clear that rebellion or rejection of Allah's Laws or even discontent and dissatisfaction against the Rulings of the Shariah are acts of kufr which eliminate Imaan. One who is guilty of such rejection / dissatisfaction leaves the fold of Islam and becomes a *murtadd*.

Having understood the gravity of rejection of any *Hukm* of the Deen, we are directing this *Naseehat* in particular to Muslim divorced sisters who hasten to enlist the aid of the kuffaar courts to extract haraam money from their ex-husbands. When a marriage breaks down and ends in divorce, the Muslim woman should understand that she is still a Muslim. The acrimony and hurt which the breakdown of the marriage has caused should not impel her to barter away her Imaan, become a *murtaddah* and ruin her everlasting life of success, happiness and pleasure of the Aakhirah for the sake of gaining the carrion of this world. Rasulullah (sallallahu alayhi wasallam) said: "*This world is carrion.*" Life is short and miserable in this dunya. This world is an abode of trial and tribulation. Difficulties and misery should not be allowed to efface intelligence to cause the ruin of Imaan.

The divorcee should understand that when she proceeds to a non-Muslim court to gain custody of children, to gain maintenance and to claim half the estate of her ex-husband, she stands in open rebellion and violation of Allah's Laws. She stands in precisely the same position and adopts the same stance as Shaitaan had adopted when Allah Ta'ala commanded the Sajdah for Hadhrat Aadam (alayhis salaam). There he stood erect among the trillions and trillions of Malaaikeh whose heads were all in prostration. The divorcee in the kuffaar court is in this shaitaani category of rebellion. She is not only transgressing and committing a sin. By her demand that the secular court declares her Islamic marriage to be one in community of property, and that maintenance in conflict with the Shariah be fixed for her and the children, she flagrantly and rebelliously refutes and rejects the Law of Allah Ta'ala on these issues.

For the sake of laying hands on ill-gotten wealth belonging to her ex-husband, she rejects Islam's categoric laws on these issues, expels her Imaan from her heart and leaves the fold of Islam. She does so by rejecting Islamic Law and adopting *Jaahiliyyah* law. In this regard the Qur'aan Majeed warns: *"What! Do you search for the law of Jaahiliyyah (the law of the kuffaar)? And whose law is better than the Law of Allah for people of Imaan?"* Rushing to the kuffaar court to acquire rulings in terms of the law of *Jaahiliyyah* and Kufr merely to lay hands on haraam money, is tantamount to kufr – such kufr which expels

one from Islam. Imaan is negated. Allah Ta'ala has ordained a Law to which all Muslims have to compulsorily submit. Refusal to submit to the Divine Law is kufr. It is essential that the divorcee who seeks the aid of the non-Muslim court for the acquisition of rulings in flagrant and violent conflict with the Shariah understands that she no longer remains a Muslim.

It is also vitally important for the Muslim community to understand that the woman who becomes *murtaddah* in this manner, should not be regarded as a Muslim. Nikah with her will not be valid nor will it be permissible to accord her an Islamic burial. She ceases to be an heir in the estate of her deceased parents or anyone else's estate in which she inherits if she is a Muslim.

Another, vital consideration which should not be overlooked is the status of such 'Muslim' lawyers who aid and abet such a recalcitrant divorcee to gain kufr relief from a secular court. Such lawyers too become *murtadd*. The *Ahkaam* of *Irtidaad* will become applicable to them.

Muslim sisters are reminded that proceeding to court for the acquisition of rulings in conflict with the Shariah puts them fully within the scope of the Qur'aanic ruling stated in the following aayat:

**"THOSE WHO DO NOT DECIDE ACCORDING
TO THAT (LAW) WHICH ALLAH HAS**

REVEALED, VERILY, THEY ARE INDEED THE KAAFIROON."

It is not intelligent to destroy the everlasting life of Pleasure in Jannat for the decomposing carrion of this transitory worldly life. *Aql* demands that the bitterness and inordinate demands of the nafs be restrained and regulated within the confines of the Shariah. The trend of committing kufr and becoming *murtadd* by resorting to the kuffaar court to gain rulings in diametric conflict and in negation of the Shariah is on the increase among Muslim divorcees who see an opportunity to lay hands on the money of their ex-husbands. They should understand what they will be ingesting when they devour the *Suht* (haraam rot) which the court of Jaahiliyyah awards them. Every second they will be under the curse (*La'nat*) of Allah Azza Wa Jal and His Malaaiakah. For the 'comfort' of a miserable few short years of earthly life, it most certainly is not intelligent to sacrifice the comfort and success of the Aakhirah.

When shaitaan influences you to proceed to a court of *Jaahiliyyah* in search of the *hukm* of *Jaahiliyyah* and Kufr, you should reflect and seek forgiveness from Allah Ta'ala for your recalcitrance. Imaan is the most valuable treasure that Insaan possesses. It is an extremely delicate treasure. A 'simple' statement or an attitude can extinguish this treasure to bring everlasting perdition and ruin to the *murtaddah*. May Allah Ta'ala guide you and preserve your Imaan and the Imaan of all Muslims.

FOUR THINGS

Hadhrat Sahl Bin Abdullah Tastari (rahmatullah alayh) said: “Make four things incumbent on you to rectify your ibaadat: Hunger, solitude, humility and contentment.”

THE AGE OF DECEIT

“This is the age of the deceptions. In former times, even the Bid’atis were sincere thaakireen. In spite of their deviation, they were under the influence of the Deen. However, nowadays, deceptions, impostors, fussaag and fujjaar abound. While portraying themselves as spiritual guides, they are involved in kabaair (major sins). They are adept in earning money by way of deceit.”

(Hadhrat Maulana Ashraf Ali Thaavi)

IBN MUBAARAK AND THE BARKAT OF HALAAL FOOD

Most Muslims must have heard the name of the illustrious Saint, Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh). His father, Mubaarak, was the slave of the Qaadhi of the City of Ray. The piety of his slave had made an indelible impression on the Qaadhi who was a very wealthy and prominent member of the community. In spite of high-ranking and elite members of the community proposing marriage for his daughter,

the Qaadhi married his daughter to his slave, Mubaarak.

The Qaadhi Saheb too was a pious man, hence he made the decision to have his daughter married to his slave. Taqwa was the criterion for his decision. After the bride was delivered to her husband Mubaarak, the now freed slave, he did not consummate the marriage for forty days. Both he and his wife remained in Ibaadat for this period. Meanwhile Mubaarak ensured that he fed his wife with halaal tayyib food for forty days.

After three days had passed without consummation, his wife complained to her husband. Mubaarak replied: “Undoubtedly, your father is a pious man. However, he is a Qaadhi. I have doubts on the absolute purity of his wealth and what he had fed you. I desire that before consummation of the marriage, any mushtabah food which you may have consumed at your father’s home be worked out of your system so that Allah Ta’ala blesses us with pious offspring. When the pious lady heard this explanation she understood, was overjoyed and she joined her husband in the 40 day I’tikaaf. Thereafter the illustrious Abdullah Ibn Mubaarak, the Imaam of the Ummah of the time was conceived.

This is the effect of halaal tayyib food. It is precisely for this reason that Allah Ta’ala emphasizes to His Ambiya the importance of consuming halaal tayyib food. In such food there is *Noor* which brightens the

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Rooh of the Mu'min. On the other hand, in haraam and mushtabah food there is nothing but *zulmat* (spiritual darkness) which utterly ruins the spiritual fibre of the Mu'min. Taufeeq for A'maal-e-Saalihah is negated despite the realization of the importance of such deeds and despite the intellectual perception of the necessity of righteous deeds. But, the weakened Imaan tarnished and damaged by haraam and mushtabah food cannot generate sufficient energy to fight and thwart the commands of the nafs to be spiritually lethargic and perpetually incline towards evil.

Muslims should realize that consumption of haraam and mushtabah is not a trivial issue. It is a fatal poison for Imaan.

NO MITIGATION FOR SEXUAL PERVERSION

The avalanche of spiritually debilitating influences of the western culture of libertinism and immorality has brought about a perverted change in Muslim thinking. What has hitherto been abhorrent in terms of Allah's Law and the Culture of Islam, seems to be gaining acceptability in certain Muslim quarters. Men who have succeeded in projecting themselves through Deeni institutions as scholars and muftis, and having carved for themselves a niche in the community of Muslims, are by degrees and stealth undermining the Foundations of Islam.

ABHORRENT

When the votaries of sexual perversion are accorded a platform to promote their ‘honour’ and to gain a receptive response from Muslims, then we know that Qiyaamah cannot be far off. Not so long ago, a radio station advertising itself as Islamic, deemed it ‘Islamic’ and appropriate to offer sodomists a platform to air their views in mitigation of the abhorrence which Islam advocates for their repulsive acts of immorality. Islam ostracizes and condemns these followers of shaitaan in unmistakable terms. The crime of ‘gays’ is worse than even murder. Rasulullah (sallallahu alayhi wasallam) had ordered the expulsion from Madinah of these types of persons who indulge in sexual perversion. They were not allowed to even live within the city precincts. Yet, so-called scholars of Islam in this day believe that to accord the perverts ‘freedom of expression’ so as to make presentable their *mal’oon* cult with its vile abominations is in keeping with the new code of enlightenment which has to be subscribed to in order to obtain a licence to operate the appendages of shaitaan which they call ‘Islamic’ radios and channels.

These satanic channels and stations have taken it upon themselves to support the cult of sexual perversion – the sins which brought about the destruction of the sodomists of the cities of Sodom and Gomorrah to whom Hadhrat Nabi Loot (alayhis salaam) was sent as the Nabi. The perverted communities of these cities

were utterly destroyed with an Athaab of fire and stone which descended from the heavens. In a night of terrible chastisement, they all lay destroyed upside down for their immoral ‘upside down’ crimes.

INTELLIGENCE

As long as man has his sanity intact, there are no mitigating factors to either reduce the abominability of his evil misdeeds nor any justification for perpetration. While Allah Ta’ala has instilled the evil nafs in man, He has endowed man with a noble Aql (intelligence) and sufficient moral fibre and will-power to neutralize the plots of the nafs and shaitaan. Allah Ta’ala has not imposed on man a task beyond his capability. Every evil tendency and natural inclination which come into conflict with the Divine Law have to be curbed and subdued.

Man is required to make his nafs subservient to the Shariah. He has to compulsorily use his intelligence to restrain his nafs which has been created as a slave of the Aql. But, when man makes his Aql subservient to his nafs, he inverts the natural process which has been divinely established.

INCLINATIONS

There is absolutely no validity in the argument that these miserable ‘gays’ simply obey their natural instincts and desires. Islam demands that natural instincts, desires and emotions be submitted to the intelligence which will scrutinize these emotional

promptings in the light of Allah's Laws. Should the intelligence find that the natural inclination or desire is in conflict with the Shariah, the ruling will be to subdue the nafs and deny its demands.

A normal male inclines to females. His emotional desire is to commit fornication, but since he is a sane Muslim he understands that he has to restrain his nafs and refrain from the evil deed. His natural instinct to commit fornication is not a mitigating factor. Fornication cannot be justified on the basis of the argument that the male naturally inclines to commit the deed. In exactly the same way, the sane 'gay' if he happens to be a Muslim, is required to restrain his nafs with his Aql and to deny its vile demands of sexual perversion. The argument of natural instinct is baseless. Man is not a lowly beast which is excused for acting according to the demands of its natural instincts. The beast is not required to examine its natural instincts in the light of any law.

UNTENABLE

The arguments presented by the unbridled votaries of libertinism and self-expression are rejected by Islam. While the cults and cultures of the kuffaar – of certain kuffaar mainly those of the west – advocate self-expression, Islam orders its adherents to practice self-denial. Unbridled self-expression providing total freedom for the natural instincts is the attribute of the beasts of the jungle. When man emulates such beasts, he becomes one of them. In fact, almost the entire

western world has adopted the mannerism of the wild beasts. The massive surge in the crime rate and the commission of the most horrendous sins and crimes which puts the beasts to shame, should be abundant evidence for the sub-animal level to which man has degenerated.

THE PUNISHMENT

In a truly Islamic state – Daarul Islam – sodomists are executed. They are not tolerated and given a platform to advertise and adorn their filth and perverted acts of immorality.

GRATITUDE FOR BOUNTIES

It is Waajib to offer shukr (gratitude) for every ni'mat (bounty) of Allah Ta'ala. Ingratitude leads to the elimination of the favours which Allah Ta'ala bestows to people.

The shukr for the bounty of wealth is to contribute part of it in the Path of Allah with sincerity (ikhlaas) and to refrain from using the ni'mat in unlawful activities and in ways which bring about the Displeasure of Allah Ta'ala.

THE BODY

The shukr for the ni'mat of the physical body is to employ it in physical acts of ibaadat such as tilaawat, salaah, saum, etc. Thus, the shukr for the ni'mat of the

tongue is to engage it in perpetual thikr and naseehat, and to prevent it from evil and futile talk.

The shukr of the ni'mat of the eye is to prevent it from gazing at haraam and futile things, and to use it for things which are lawful and beneficial. Similarly, every bodily organ has its form of shukr. Misuse of any organ is ingratitude for the favour of Allah Ta'ala.

THE PRINCIPLES OF TAREEQAT (TASAWWUF)

Hadhrat Sahl Tastari (rahmatullah alayh) said that there are seven principles of Tareeqat:

- To cling firmly to the Kitaab of Allah (i.e.the Qur'aan).
- To follow the Sunnah of the Nabi (sallallahu alayhi wasallam).
- To eat only halaal.
- To refrain from causing any distress or harm to others.
- To abstain from sin.
- To resort constantly to Taubah (repentance).
- To fulfil all huqooq (rights).

In a nutshell, the collective meaning of these principles is to strictly follow the Shariah in every aspect in all spheres of life.

In the terminology of the Auliya, Tareeqat means the Path leading to Allah Ta'ala. This Path has many

stages which have to be traversed in order to reach Allah Ta'ala. The first Gateway of this Path (Tareeqat) is the Shariah. Obedience to the Shariah and engrossment in Ibaadat and Thikr are the very first steps in the Journey towards Allah Ta'ala.

Any path which diverges from the Shariah is not part of Tareeqat. Paths which diverge from the Shariah and the Sunnah are all satanic ploys leading to Jahannum.

The initial demand of Tareeqat is to abandon the concessions of the Shariah and to adopt the Mustahab and Mustahsan (Beautiful) acts such as constancy in Nafl Ibaadaat, always remaining with wudhu, standing when performing Nafl Salaat, i.e. not to sit although this is permissible, etc. It is incumbent on the People of Tareeqat to adopt the method which has greater merit notwithstanding the permissibility of the method of lesser merit.

Taqwa (piety/abstention from transgression for the Fear of Allah) cannot be achieved without adherence to the Mustahab and Nafl acts. The stages of Taqwa are many. With each act of struggle against the nafs, the Saalik climbs a rank higher on the Ladder of Wusool Ilallaah (Reaching Allah).

Eventually Taqwa merges into a very lofty stage called Wara'. This is a level of piety where the Saalik abhors all futility irrespective of its initial permissibility. Without abstention from futility, Islam and Imaan are

devoid of noor and spiritual power. In this regard Rasulullah (sallallahu alayhi wasllam) said: *“Of the beauty of a man’s Islam is his shunning of futility.”*

Futility is the stepping stone of haraam. A man given to futility must incumbently lapse into haraam. This is the unanimous *Fatwa* of all the Mashaaikh of Tareeqat.

Since the foundation for lofty spiritual ranks and states is the Shariah, it is imperative to acquire an adequate quota of Shar’i knowledge to ensure that every aspect of one’s daily life conforms to the Sunnah. Minus this, there is no hope whatsoever for progress in the *roohaaani* (spiritual) realm. The Sufiya (the Auliya) say that a’maal (deeds) without its basis of ilm (Deeni knowledge) are futile while deeds based on ilm and ikhlaas are the Siraatul Mustaqeem —the Straight Path of the Qur’aan which leads to Allah Ta’ala.

CHOCOLATE AND ITS DISEASES

Diseases Caused by chocolates:

- Rotting of teeth
- Clogging of arteries
- Migraines
- Obesity

THE VARIETY OF IDOLS

Hadhrat Mumshaad Dinwari (rahmatullah alayh) said:
"There is a variety of idols. For some people their nafs

is the idol; for some, their children are their idols; for some their wealth is the idol; for some, the wife is the idol; for some, their trade and occupation are the idols. And for some, Salaat and acts of Ibaadat are their idols. Everyone is hooked to his idol. Only those whose gaze is not on their nafs and who have no confidence in their deeds of virtue are saved from the clutches of these idols. At all times they condemn and reprimand their nafs."

NASEEHAT BY HAKIMUL UMMAT

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayhi) said:

- The bandah (slave of Allah) should himself muster up courage and resolve to improve himself (morally and spiritually). Then Allah Ta'ala Himself will steer him to excellence and perfection. It is indeed lamentable that we refuse to even make a move in this direction.
- An easy way of developing love (for Allah) is to sit in the company of His lovers (the Pious).
- A Salaat which is performed according to the Sunnat is more beloved to Allah Ta'ala even if there are thousands of wasaawis accompanying it, than a Salaat which does not conform to the Sunnah (regardless of the concentration of the mind).
- It is a shaitaani deception to believe that by committing a sin the desire for it will (in future)

dissipate (and disappear). While perpetration of sin temporarily satisfies the lust for the present moment, the lust for sin will become stronger and soon be beyond control.

- A dangerous effect of sin is the weakening of the bond with Allah Ta'ala.
- Thikrullaah expands and brightens the heart. The hearts of the Ahlullaah (Men of Allah) are always alive. They are not people with dead hearts.
- Remember that with sin it is not possible to gain the perception of Divine Beauty. The eyes of the heart and soul open up only when the desires of the nafs are prevented from the commission of haraam.
- The perception of the heart is corrupted by abundance of sin. The sinner then becomes desensitized and his conscience is smothered.
- Islaah (reformation of the nafs) is like a laxative which eliminates the pollution. Thikr and shaghl are like tonics giving strength. The primary requirement is islaah.
- If Muslims reform themselves and become grounded in the Deen, the tables of worldly misfortunes (which they are presently suffering) will be turned within a short while.
- It comes in the Hadith that when Allah Ta'ala loves a bandah he keeps him away from the world just as you protect a man with the disease of hydrophobia from water.
- Abundance of wealth eliminates firmness of the heart which is the basis for peace (of mind) in

relation to which the kingdom of the world is worthless.

- The secret of the special *barkat* in following the Sunnat of Rasulullah (sallallahu alayhi wasallam) is that Allah Ta'ala loves the person who emulates His Mahboob (Beloved). Thus, the Sunnah is the best and closest Path of reaching Allah Ta'ala.
- A man born blind cannot understand the meaning of sight nor of light. Similarly, a man whose spiritual eyes are blind cannot understand spiritual realities.
- The stages of Sulook (the journey to Allah) are traversed swifter with grief than with mujaahadah (struggling against the nafs). This should be remembered.

A cure for gheebat: When you speak ill of anyone, then publically speak of his virtues. Most certainly, he will have some virtues.

IMAAM SHAAFI'S GENEROSITY

When Imaam Shaafi (rahmatullah alayh) left San'aa (in Yemen) for Makkah, he had with him 10,000 (gold coins). He was advised to invest the money productively.

On arrival in Makkah, he set up a small tent for himself on the outskirts of Makkah. He emptied the bag of gold coins into a heap. Everyone who came to the tent was given a handful of dinars by Imaam Shaafi. By the time

of Zohr he stood up, dusted his clothes and left. Not a single dinar remained.

IMPORTANCE OF THE GUEST

One day, Hadhrat Ali (radhiyallahu anhu) was found crying. Someone asked: "What makes you cry?" Hadhrat Ali (radhiyallahu anhu) said: "For seven days no guest came to me. I fear that Allah Ta'ala has disgraced me."

Hadhrat Anas Bin Maalik (radhiyallahu anhu) said: "The Zakaat of a house is that a room inside it should be allocated for guests."

DEBT AND GENEROSITY

When the maut of Imaam Shaafi (rahmatullah alayh) was at hand, he said to his companions to instruct a certain man to give him ghusl, i.e. after his (Imaam Shaafi's) death. After the demise of the great Imaam, the wasiyyat could not be fulfilled due to the man's absence.

After sometime, the person arrived and was informed of Imaam Shaafi's last wish. Being a very intelligent man he asked to see Imaam Shaafi's Last written will. When the will was produced, the man saw that Imaam Shaafi had a debt of 70,000 dirhams (silver coins). He immediately paid the creditor and commented: "This was Imaam Shaafi's meaning that I should give him ghusl."

The intelligent man on being informed of Imaam Shaafi's last wish understood that such a great Imaam would not make a futile wasiyyat because this friend lived in a faraway place. He knew that there must be some other meaning for the wasiyyat. When he saw the debt, he immediately understood that Imaam Shaafi wanted to be cleansed of this burden, hence he presented his wish in a coded form being convinced that his friend would understand it.

THE SIGNIFICANCE OF THIKR

Hadhrat Abu Dardaa' (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"Should I not inform you of the best of your deeds; of the purest of your deeds by your King (Allah); of your deeds which attain for you the highest ranks – better than giving (in Sadqah) gold and silver; better than you meeting your enemy and slaying them; better than them slaying you (and you becoming a martyr?)"

The Sahaabah said: "What is it O Rasulullah?"

He said: "The Thikr of Allah Ta'ala."

REQUISITES OF GOOD CHARACTER

Hadhrat Ibraheem Ibn Junaid (rahmatullah alayh) said:

"Four things are imperative for an honourable man even if he is a ruler. Never should he allow pride to divert him from these:

- (1) He should stand up in his gathering for his father.
- (2) He should himself serve his guest.
- (3) He should be of service to the Aalim from whom he has acquired knowledge.
- (4) He should ask (men of Ilm) about things he does not know.

Pride prevents people from these basic demands of Akhlaaq.

PLAY AND FUTILITY

"The life of this world is nothing but play and futility while the Abode of the Aakhirah is best for those who fear (Allah). What, have you no intelligence (to understand this transcendental truth)?" (Qur'aan)

HUQOOQUL IBAAD

Huqooqul Ibaad are the rights which Allah's creation (human beings and animals) have over one another. The sin of violation of the rights of others is not forgiven by mere repentance. As long as amends have not been made with those whose rights were usurped, violated or neglected, there will be no forgiveness.

The oppressed one will stake his claim for his rights in Qiyaamah. Hadhrat Sufyaan Thauri (rahmatullah alayh) said in this regard: "It is better for you to present yourself to Allah Ta'ala (in Qiyaamah) with a sin

which is between you and Him, than with a sin between you and the servants of Allah."

On the Day of Qiyaamah no one will be prepared to pardon the one who had abused rights. Everyone will be desperately in need of means of succour in that realm. They will therefore demand the rewards of good deeds of the usurpers and violaters of their *Huqooq*, and this will be transferred to the oppressed ones. Rasulullah (sallallahu alayhi wasallam) said that as a result of this transference, people who will initially have huge amounts of assets (rewards) will be left as paupers.

THE BEST AND THE WORST

"The noblest Sultan (king) is he who sits in the company of the Ulama and the worst Aalim is he who sits in the company of Sultans (kings / rulers)."

The Mashaikh said: *"Praiseworthy is that wealthy man who goes to the door of the Faqeer, and vile is that Faqeer who goes to the door of the wealthy."*

The one who possess Ilm and Taqwa is a man of Allah. He is not in need of the people of the dunya. The scholar who hankers after the company of the wealthy and the rulers is a disgrace to the Knowledge of the Deen and a traitor to the Cause of this sacred Knowledge.

THE ORDER FOR THE MUBALLIGH

Hadhrat Sufyaan Thauri (rahmatullah alayhi) said: "The first ibaadat is seclusion. Then comes the quest for knowledge of the Deen; then practicing in accordance with this knowledge. Thereafter comes the dissemination (tableegh) of knowledge." The first requirement is to mentally and spiritually prepare oneself for the momentous treasure of *Ilm-e-Deen*. This is the Sunnah of all the Ambiyaa (alayhimus salaam).

Thus, we see Rasulullah (sallallahu alayhi wasallam) going into seclusion in the Cave of Hira repeatedly for long periods. The low and inferior quality of 'ulama' which are churned out in mass from the madaaris in the present age is due to the total unpreparedness of the students. They have no understanding of the meaning and *Amaanat* of Deeni Knowledge. They pursue such Knowledge for a variety of base and worldly motives. Such students who acquire *Ilm* for the sake of the dunya are deprived of the *Noor* of *Ilm*.

When they emerge from the portals of the Madrasah after they have been deceived into believing that they are 'qualified' Ulama, they feel inadequate and incompetent in every respect.

Many of them then seek crutches on which to lean. The most despicable and the most worthless of them take the route of the kuffaar to demean and disgrace their

smattering of Deeni knowledge by pursuing some stupid mundane branch of university education to acquire 'doctorate' degrees to inflate their egos. For such men, the Qur'aan says:

"They have lost in this world and in the Aakhirah."

CHARITY WITH HARAAM

Hadhrat Sufyaan Thauri (rahmatullah alayhi) said that a man who gives charity with haraam wealth is like a man who desires to purify an impure garment with blood.

There is no *thawaab* (reward) and benefit for giving sadqah (charity) with haraam money or property. Haraam property in one's possession should be returned to the original owner. If for some reason this is not possible, it should be eliminated from one's possession by giving it to the poor without a niyyat (intention) of gaining *thawaab*. The reward of such sadqah will be for the owner who cannot be contacted.

MOCKING HADITH

Once in the presence of Khalifah Ma'moon, someone recited the Hadith: "*Rasulullah (sallallahu alayhi wasallam) loved (to eat) marrow.*" A man in the gathering derisively exclaimed: "*I do not like marrow.*" Imaam Abu Yusuf (rahmatullah alayh) ordered that the leather and sword be brought to slay the refuter of Hadith. When the man realized his folly, he exclaimed:

"I seek forgiveness from Allah for what I had said, and for everything which makes kufr incumbent. I testify that Allah is One and verily Muhammad is His Slave and Rasool. "

Thus, he was spared from execution. Mocking any Hadith or refuting it is kufr punishable with execution in an Islamic state.

STENCH OF SIN

By the mercy of Allah Ta'ala, man is always saved from disgrace for the evil he commits in this world. Allah Ta'ala generally casts a protective veil over His servants to prevent them from being publicly disgraced for the innumerable sins they commit. The natural attribute of anything which is rotten and decomposed is to let off a bad odour. The stench of rotting carrion causes people to flee from its proximity. Sins are spiritual carrion. In reality its stench is stronger and more devastating than physical rotten carrion. But Allah Ta'ala has suppressed the stench of sins in order to allow the free functioning of this temporary world in which man has been given limited freewill of choice.

Hadhrat Sufyaan Thauri (rahmatullah alayhi) said: "If there was stench in sins, no person would come close to another person."

Although the stench of sins has been suppressed for the benefit of human beings the Malaaikeh are not saved

from this calamity. The Hadith of Rasulullah (sallallahu alayhi wasallam) says that the stench which emerges from the mouth of a liar is so devastating that the Malaaikeh of Rahmat flee from him. For them the bad odour is unbearable.

THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said:

“Make haste with the janaazah. If he (the mayyit) was a pious person, you are sending him forth to what is better (than this world). If he was not a pious person, then he is evil which has to be swiftly taken off from your necks.”

Unnecessarily delaying the burial of the mayyit as is the custom in these days is not permissible. Unlawful delay is caused by waiting for relatives and friends to come from other towns and cities or in anticipation of a larger attendance. It is not permissible to delay burial for such reasons.

SALAAT AND WUDHU

In the qabr, after the questioning related to Imaan, the state of the Mu'min's Wudhu will be examined. He will be questioned about his Wudhu.

On the Day of Qiyaamah, the very first practice which will be examined and questioned about will be Salaat.

If these two acts of ibaadat are found to be damaged, there remains little hope for one's immediate salvation.

THE TIME OF MAUT

Maut (death) is an event which arrives with precision at its appointed time. The Qur'aan Majeed states: "*A person will not die except with the permission of Allah at his appointed time.*"

"Allah will not postpone (the death of) a person when his appointed time arrives."

In the Commentary of *Fiqhil Akbar* of Imaam Abu Hanifah (rahmatullah alayh), Mullah Ali Qaari states:

"The murdered person has died at his appointed time. Allah Ta'ala was aware and He had fixed the time. He had decreed that a person would die because of sickness, murder, being crushed, old age, drowning, burning, poisoning, etc. Allah Subhaanahu Wa Ta'ala has created death and life and their causes.

For this reason Imaam Ahmad Bin Hambal (rahmatullah alayh) disliked that someone supplicated for longer life for him. He would say: "This is a matter already determined."

THE PILLAR OF DEEN

While every Muslim knows or is supposed to know that Salaat is the central Pillar upholding the entire structure of the Deen, most Muslims in this age have

destroyed this Pillar. Rasulullah (sallallahu alayhi wasallam) said that “Salaat is the Pillar of the Deen”. Whoever destroys it, destroys his Deen. This is precisely what is happening in these days.

The Musaajid silently testify to the terrible destruction Muslims, including their Ulama, have wrought to this fundamental Pillar of Islam. With the Pillar of Salaat in an advanced state of crumbling and collapse, Muslims cannot achieve true success and victory, neither in this world nor in the Hereafter.

The importance of Salaat is borne out by the Shariah’s imposition of it as the first and foremost obligation of the Islamic state. The Qur’aan Majeed states:

“And, if We grant them sovereignty (political power) on earth, they establish Salaat, Zakaat, command righteousness and prohibit evil. And, the ultimate victory is for the Muttaqeen.”

The very first obligation of the Islamic State is to ensure that every Muslim in the land performs Salaat in the way the Shariah has ordered. Males have to perform Salaat with Jamaat in the Musaajid.

But today the Musaajid are desolate, cursing the Muslims living in their environment. Even Ulama have in these times failed to understand the importance of Salaat with Jamaat in the Musaajid. You will find living in a locality many Ulamaa and Huffaaz. The attendance at the time of Fajr is appalling. Even those

Ulama who have some Deeni conscience come to the Musjid at the very last minute or after the Salaat has commenced.

Rows of the ‘Deeni conscious’ musallis will be seen to stand up after the Salaam of the Imaam, due to their late-coming. In many Musajaids, the musallis have to look around to see if the Imaam Saheb or any other Molvi Saheb is around to lead the Salaat.

If the Imaam Saheb happens to be a mercenary – one who is on contract, being paid for his imamate – he will have to ensure that his attendance is regular. However, even if he is paid, he will not be too conscious of his imamate duties if he does not have some arrogant, faasiq committee over his head to drill him. Experience has confirmed the need to have an arrogant committee to supervise the attendance of mercenary imaams and molvis.

If in the neighbourhood Musjid there is no paid imam, then the musallis have a big problem. In spite of a half dozen Molvis living in the vicinity and even teaching in the nearby local Madrasah, they have no concern for the imamate of the Musjid simply because they are not paid for the ‘job’. There is also another nafsani reason for their neglect. That is, their aversion for punctuality and regularity.

Their refusal to assume the responsibility of the imamate is not the product of any *tawaadhu*’

(humility), but is the consequence of neglect, carelessness and not understanding the importance of Salaat. The situation is lamentable and depressing.

In their business affairs, employment and all worldly affairs Muslims are punctual and diligent, but for Salaat and other Deeni matters they pay slight attention. It is for this reason that Muslims cannot progress and gain success in even their worldly affairs. The success of Muslims in both worlds is based on proper observance of the Shariah, the foremost requirement being Salaat. Alas! This is the most abused of all the institutions of Islam.

QUR'AAN AND HADITH EQUAL THE SHARIAH

Rasulullah (sallallahu alayhi wasallam) said:

“Hear! Verily, I have been given the Qur’aan and its like with it. Soon will there (arise) an obese man sitting on his couch saying: ‘Follow this Qur’aan (only). Whatever you find in it to be halaal, consider it halaal, and whatever you find in it to be haraam, consider it haraam. Verily, Rasulullah did not make haraam like Allah has made haraam.”

“Never ever let me find any of you reclining on his couch (when) there comes to him an issue from my commands which I had commanded or had prohibited,

and he says: 'I don't know (about this). Whatever we find in the Kitaab of Allah, we shall follow it.'

The disease of rejecting the Shariah of the Qur'aan and Hadith is predicted in the aforementioned two Hadith narrations. Apostate modernists who follow the west and whose bounden duty it has become to appease their kuffaar masters, are the culprits of the kufr mentioned in these narrations.

Their stock answer for the rejection of the *Ahkaam* of the Shariah is: "it is not in the Qur'aan." Rasulullah (sallallahu alayhi wasallam) has refuted their answer in these Ahaadith. A perfect example of this kind of rejection is the refutation of the validity of *Rajm* (stoning the adulterors). The only stupid argument the modernist apostates had for refuting *Rajm* at the behest of the kuffaar, was: "It is not mentioned in the Qur'aan." But Rasulullah (sallallahu alayhi wasallam) has clarified that he was given the whole Shariah consisting of the Qur'aan and its like, viz. the Ahaadith called *Wahi Ghair Matluw*.

The Ahaadith are also part of Wahi. The difference, however, is that this type of *Wahi* does not form part of the Qur'aanic text. It is revelation inspired into the heart of Rasulullah (sallallahu alayhi wasallam) by Allah Ta'ala.

Rejection of Hadith is tantamount to rejection of the Qur'aan. He who rejects or derides Hadith is an outright *kaafir*.

ATTRIBUTES OF NOBILITY

A Taabee said: “Three qualities are exclusive with the People of Jannat. These are found (here on earth) among only people of nobility.

- (1) To forgive the *zaalim* (the oppressor).
- (2) To give to the one who deprives you.
- (3) To do good to the one who does bad to you.

This naseehat is in fact the *tafseer* of an aayat which Hadhrat Jibraeel (alayhis salaam) presented to Rasulullah (sallallahu alayhi wasallam).

HEAVIER THAN STONE

Once along the road Rasulullah (sallallahu alayhi wasallam) saw some people in a weight-lifting competition. They were lifting heavy boulders to see who could lift the heaviest weight. He commented: “There is something heavier than these boulders with which one’s strength could be measured. The people asked: “What is that?” Rasulullah (sallallahu alayhi wasallam) said:

“When animosity develops between two brothers and shaitaan overpowers both of them, then for a third person to restore peace between them.”

THE AGE OF IJTIHAAD

The closure of the age of *Ijtihaad* coincided with the termination of the epoch known as *Khairul Quroon* which comprises of the ages of the Sahaabah, Taabieen and Tab-e-Taabieen.

Rasulullah (sallallahu alayhi wasallam) said in this regard: *“Honour my Sahaabah, for verily, they are your noblest; then those adjacent to them (Taabieen); then those adjacent to them (Tab-e-Taabieen). Thereafter falsehood will become manifest.”*

In another Hadith Rasulullah (sallallahu alayhi wasallam) said: *“Then will appear people who love obesity.”*

They will be given to luxury, extravagance, opulence and transgression.

ABROGATION

Neither the *Usool (Principles)* nor the *Furoo' (particulars or details)* of the Deen can ever be abrogated by anyone's *ijtihaad* after the *Khairul Quroon*. All principles and details of the Deen have already been settled, finalized and sealed on the basis of the *Usool* of the Qur'aan and Sunnah. Thus, this Shariah is sacrosanct and immutable.

While *ijtihaad* is permissible, valid and necessary with regard to new developments which did not exist in

former times and for which there are no explicit rulings in the Shariah, the rulings of the immutable Shariah for the new developments will be acquired on the basis of the immutable *Usool* which had existed in the era of the Aimmah-e-Mujtahideen of the *Khairul Quroon* epoch.

CHARACTER

“Never will you suffice for people with your wealth. Therefore become adequate for them with a pleasant face and a beautiful character.” (Hadith)

“Piety is a beautiful character.” – (Hadith)

HUQOOQ OF WOMEN

Commenting on the abuse of the Shar’i rights of women, Hakimul Ummat Maulana Ashraf Ali Thaانvi (rahmatullah alayh) said:

“Nowadays there is considerable deficiency in the fulfilment of the rights of wives. Such denial of rights is great injustice and cruelty. Husbands tend to become frustrated over even the little acts of discretion of their pure and chaste wives. In their frustration and constriction of heart they violate the rights of their wives. This is most unintelligent.

Husbands fail to realize that inspite of the indiscretion of wives, they remain chaste and pure. They guard their chastity. This one attribute (i.e. chastity)

overshadows all their indiscretion. In this attribute of chastity the honourable females of Hindustan are in fact like the Houris of Jannat.

If such a wife is deserted by her husband without him informing her, without her being aware of his whereabouts and without him having made any arrangement for her maintenance, she will remain at home guarding her chastity and honour. If the husband suddenly returns after years of absence, he will find his chaste wife in the same corner where he had abandoned her.

CHASTITY

Regarding this very lofty attribute of chastity in chaste women, Allah Ta'ala says:

“If you dislike them, then perhaps you dislike something (an attribute in them) in which Allah has put considerable goodness.” (Qur’aan)

Absorbed in her chastity, she has no need for pretence and display of customary mannerisms (as is the practice of unchaste women of these times). On the contrary, the real capital of unchaste women is deceit and cunning to deceive the husband. Ignorant people describe this customary display of manners as refinement whereas it is an artificial act.”

OUR COMMENT

The plaudits which Hakimul Ummat confers on women apply to the simple, chaste and purdah nasheen

women of former times. Today such women are rare exceptions. Westernization has taken its toll. Chastity is the lost capital of women. They are in this age bereft of simplicity, modesty and honesty. Cunning, pretence, treachery and ingratitude are their hallmarks.

Hadhrat Hakimul Ummat would have had some other comments if he was living today. The question of women in this day remaining chaste, contented, patient and resigned to Allah Ta'ala if husbands abandon them for years, may be entertained in dreams. A little incompatibility and sternness of the husband are considered grounds for separation. Some learned men too have fallen in the snares of women, hence 'annulments' have become a joke. The very institution of Nikah has been reduced to a mockery.

LA'NAT

The meaning of Allah's *La'nat* is incomprehensible to the women of today. They feel competent and strong enough to live and perish and be resurrected in Qiyaamah under the *La'nat* of Allah Ta'ala, but they are not prepared to subdue their evil emotional attributes for the sake of the happiness and success of their married life. Thus, we find that women are prepared to ruin their lives and the lives of their children in this world and the Aakhirah for the sake of enjoying the haraam freedom of kuffaar women.

PRISON

The home has become a prison for most women on account of their innate attitude of ingratitude. Allah Ta'ala has ordained that the whole world is a prison for the Mu'min. In this worldly prison, home is or is supposed to be a sacred sanctuary. But modern woman desires the streets and the vile gazes of immoral men, hence her home has become a prison for her. But it is a place of safety. A place of holiness. A place of Rahmat. A place of Noor and a place in which she can attain lofty ranks of Divine Proximity. It is a place in which she can gain the ranks of martyrdom (Shahaadat).

IRRETRIEVABLE BREAKDOWN

Irretrievable breakdown of the marriage is an alien concept rejected by Islam. This western concept allows for divorce for reasons which are never valid in the Shariah of Allah Ta'ala.

If a woman fancies another man or she does not find her husband up to her pre-marriage idea of expectation, this will constitute grounds for divorce in the kuffaar conception. This attitude will foster disobedience and aloofness in the wife, culminating in a barrier developing between them. Thus, the aim of *irretrievable breakdown* is achieved.

IMMORALITY

Adultery and immorality are no longer valid grounds for divorce in the western sub-culture. But, a post-marriage dislike developed by the woman is regarded valid ground for wrecking the marriage and ruining the home. Any stupid argument is valid in a subculture for the attainment of *irretrievable breakdown* of the marriage. This attitude militates against the sacred institution of Nikah and the obedience which the Qur'aan and Sunnah impose on a wife for her husband.

A woman who demands Talaq from her husband for kuffaar reasons – for reasons upheld by the western subculture – for reasons never accepted as valid by Islam, will be denied even the fragrance of Jannat. She remains perpetually under the dark shadow of Divine Curse.

DREAM INTERPRETATION

Hadhrat Hakimul Ummat said:

“Piety is not among the necessary attributes of a person who interprets dreams. Abu Jahl was an expert interpreter of dreams. Just as it is not a requisite for a Buzrug (Saint) to be a medical practitioner, so too is it not incumbent for him to be a *muabbir* (interpreter of dreams).

Interpretation of dreams is a special science which is unrelated to piety. When Hadhrat Sayyiduna Abu Bakr

Siddique (radhiyallahu anhu) interpreted a dream, Rasulullah (sallallahu alayhi wasallam) commented that part of the interpretation was correct and part erroneous. If piety was a necessary corollary of interpretation, then there is none superior to Hadhrat Abu Bakr (radhiyallahu anhu) in piety. In spite of this, he erred in the interpretation while Abu Jahl, the arch-enemy of Islam would offer correct interpretations).”

DUA

The Mashaaikh say: “It is incumbent that a person be a man of dua with his tongue, and a man of ridha (contentment with Allah’s Decree) with his heart so that he fulfils the demands of both, namely, dua and ridha.

The effect of this attitude is peace of mind. If the object of the dua does not materialize, there will be no frustration and despondency. The supplicator will continue with dua, professing his humility and contentment with Allah’s Decree. The servant cannot impose his dua on Allah Ta’ala. Allah Ta’ala knows best when and how to answer our duas. The duty of the servant is never to tire of making dua.

OPPRESSION AND DUA

The ruler, Ya’qoob Bin Laith was overwhelmed by a severe illness. All the physicians lost hope in curing him. They said to him: *In your country is a pious man*

called Sahl Bin Abdullah. Perhaps if he made dua for you, it will be accepted.”

Hadhrat Sahl (rahmatullah alayh) was called. The ruler requested him to make dua for his cure. Hadhrat Sahl said: *“How can I make dua for you when there are many oppressed ones in your prisons? Ya’qoob Bin Laith ordered the release of all the prisoners. Hadhrat Sahl then supplicated: “O Allah! Just as You had shown him the disgrace of sin, show him the honour of obedience.”* The Dua was accepted and the ruler regained his health.

The ruler presented a large amount of wealth to Hadhrat Sahl. When he refused to accept it, it was said to him: *“If you had accepted, you could have distributed it to the Fuqara (the poor).”*

He cast a glance at the pebbles scattered in the desert. Suddenly all the stones turned into diamonds. He said to his companions: *“One who has been bestowed with this, is not in need of the wealth of Ya’qoob Bin Laith.”*

GHEEBAT

In response to someone who had asked if it was permissible to indulge in *gheebat* of non-Muslims, Hadhrat Hakimul Ummat said:

“Do you have any need to indulge in gheebat of a non-Muslim, which constrains you to enquire about there being a difference between gheebat of a Muslim and

gheebat of a non-Muslim? People have landed very far from the Goal (of life). They are involved more in futile things and in things which are not part of the Goal.”

HIRS – GREED

Hirs – Greed is the root of all worry and frustration. It is in fact the mother of all spiritual diseases. Mutual disputes and anarchy, evil and robbery are all the consequences of this disease. This *hirs* is the root of all evil attributes in man. The Aarifeen say that the basis of all evil attributes is *kibr* (pride). *Kibr* is the greed for fame and greatness, hence the root cause of *kibr* is also *hirs*. (Hakimul Ummat)

SELLING THE DEEN FOR A MISERABLE PRICE

Hadhrat Saeed Bin Khudri (radhiyallahu anhu) narrates that he asked a villager: "Are you selling your goat for three dirhams?" The villager replied: "I take oath by Allah that I shall not sell it for three dirhams." After a short while, the villager sold the goat for three dirhams. When this incident was mentioned to Rasulullah (sallallahu alayhi wasallam), he commented: "He has sold his Deen for the dunya (for the miserable three dirhams)."

The lesson of this episode is that oaths should not be taken to promote sales or to convince customers of the quality of one's merchandise. The position worsens when the oath is violated as the action of the villager indicates. And, if the oath is false, one's very Imaan is endangered.

THE DEMANDS OF JUSTICE

Allah Ta'ala states in the Qur'aan Majeed:

"O People of Imaan! Be the establishers of justice and witnesses for the sake of Allah even if it be against yourselves, your parents and your relatives." (Aayat 135 Surah Nisaa')

Allah Ta'ala is Just. Justice is one of His Attributes. He has Created in man an attribute of justice which he has to uphold even if it goes against his own interests and his beloved ones. Justice is a divine value which transcends all considerations, affiliations and ties.

Justice does not tolerate the slightest partiality, hence the Qur'aan emphasises that justice has to be upheld even if one's personal interests have to suffer and even if the decision has to go against one's parents and close relatives. A son is not allowed to support the unjust demands of his parents or brothers against others. And, parents cannot support their children if such support is in conflict with the demand of justice.

A person who is treated unjustly, is a *mazloom* (one against whom oppression has been committed). Rasulullah (sallallahu alayhi wasallam) said that the dua and curse of the *mazloom* arise above and reaches Allah Ta'ala Who takes an oath to aid the *mazloom*. The curse of the *mazloom* is something to beware of. Calamities and misfortunes come swiftly in its wake.

Emphasising justice in another aayat, the Qur'aan Majeed states:

"O People of Imaan! Become upholders for the sake of Allah, witnesses with justice. Never allow hatred for people to cause you to be unjust. This is nearer to taqwa. And, fear Allah. Verily Allah is aware of what you are doing." (Aayat 8 Surah Al-Maaidah)

ONLY ALLAH DEFENDS THE MU'MINEEN

The defence and safety of Muslims are not by virtue of numerical superiority or abundance of armies and possession of sophisticated weaponry and technological advancement. All these worldly agencies are subservient to the commands and decrees of Allah Ta'ala.

When Allah Ta'ala decides to protect a people, no power on earth can harm them. Stating this fact, the Qur'aan Majeed says:

"O People of Imaan! Remember the ni'mat (favour) of Allah on you when a community had plotted to spread their hands towards you i.e. to attack you. Then He (Allah) prevented their hands from you. Fear Allah and on Him should the Believers have trust."

(Aayat 11 Surah Al-Maaidah)

Although the revelation of this aayat was occasioned by a specific incident, its application is general and valid for all time. If Muslims adopt taqwa as this aayat commands, they will enjoy Divine assistance. Allah Ta'ala will thwart and neutralize the enemies of the Believers. But the condition for this divine aid is taqwa – to fear Allah Ta'ala.

TAQWA

The first stage of Taqwa for the Mu'mineen is obedience to the Shariah of Allah Ta'ala. Every aspect of the Shariah has to be adhered to and implemented. Taqwa cannot be acquired without strict obedience to the Sunnah and the Shariah.

As long as Allah Ta'ala withholds His aid, Muslims will never achieve any success against the kuffaar. While the kuffaar can be successful if they correctly harness the natural ways and means of worldly life, Muslims will fail miserably and be defeated if they emulate the kuffaar in their methods while they lack taqwa. Muslims devoid of taqwa become spineless followers of the kuffaar. Far from gaining success and victory, they become the lackeys and serfs of the

kuffaar. Such followers of the kuffaar are addressed in the following Qur'aanic verse:

"O People of Imaan! If you obey the kuffaar, they will turn you on your heels (away from the Deen). You will then become the losers."

ANGER

Hadhrat Anas (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever restrains anger, Allah will withhold His punishment from him, and whoever restrains his tongue, Allah will conceal his faults."

In another Hadith Rasulullah (sallallahu alayhi wasallam) said that anger despoils Imaan just as aloes despoil the taste of honey. Anger for the sake of satisfying the emotional demand of the nafs is evil and haraam. Generally such anger – nafsani anger – is the product of takabbur (pride). When a man's ego is deflated by an insult or criticism or an assault on his reputation, he reacts with anger. This is because he believes that he is pure and holy, hence the insult and criticism are unwarranted. In other words, he holds himself in esteem.

If man reflects and brings to mind his past and present sins and the many misdeeds which he conceals from people, then he will understand that he is worthy of the worst criticism and insult. There is, therefore, no need

to display anger when one is personally insulted or criticized.

BUGHD LILLAH (ANGER FOR ALLAH'S SAKE)

Bughd lillaah is an ibaadat of the highest merit. While anger for personal issues is the prompting of the nafs, anger for the sake of Allah Ta'ala is the product and necessary corollary of Imaan. One who is not angered when Allah's laws and Shariah are violated, needs to examine his Imaan.

Once Allah Ta'ala asked Hadhrat Musaa (alayhis salaam) if he had ever rendered any act purely for His Sake. Nabi Musaa (alayhis salaam) mentioned Salaat. Allah Ta'ala responded that he had performed Salaat for his own benefit. Allah Ta'ala pointed out the benefits of Salaat for the musalli. Then Hadhrat Musaa (alayhis salaam) mentioned Saum (fasting). Again Allah Ta'ala said that this too was not purely for His Sake. He pointed out the benefits of fasting for the saaim (fasting person). Allah Ta'ala answered similarly when Hadhrat Musaa (alayhis salaam) mentioned Zakaat, Tilaawat and the other acts of ibaadat.

Finally Nabi Musaa (alayhis salaam) asked Allah Ta'ala which act of ibaadat would be purely for His Sake. Allah Ta'ala said: "*O Musaa! Did you ever love*

anyone purely for My Sake or hated anyone purely for My Sake?"

Hadhrat Musaa (alayhis salaam) conceded that this was the first time that he realised how important and pure is the ibaadat of *Hubb lillaah* (Love for Allah's Sake) and *Bughd lillaah* (Hatred for Allah's Sake).

BUGHD

An example of *Bughd lillaah* is when a Mu'min of healthy Imaan sets eyes on a clean-shaven man. Although wisdom and the times demand that one be circumspect in one's public reaction, there will immediately develop a powerful aversion in the heart of the Mu'min when he views such an ugly face. Depending on the degree of Imaani elevation, the true Mu'min will be able to discern the *la'nat* and *ghadhab* of Allah Ta'ala written on the clean-shaven face of the *zaalim* who stabs and cuts the heart of Rasulullah (sallallahu alayhi wasallam) each time he shaves his ugly face.

If a Muslims finds that there is no aversion in his heart when his eyes fall on the face of such a vile criminal, then he should understand, i.e. if he is a true Mu'min, that mingling and association with such people have desensitized his Imaani attributes. He needs to reflect, do some soul searching, increase his thikr and supplicate to Allah Ta'ala to restore the health of his Imaan. Desensitization is an incremental disease which ultimately obliterates even Imaan or at a minimum

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such persons notwithstanding their outward piety and abundance of acts of ibaadat, will be overtaken by the Athaab of Allah Ta'ala right here in this world.

DIVINE PUNISHMENT

Once Allah Ta'ala revealed to Hadhrat Yoosha' Bin Noon (alayhis salaam) – one of the Ambiya of Bani Israaeel:

"My punishment will soon be destroying 60,000 transgressors of your community and one thousand pious ones (buzrugs)."

Nabi Yoosha' (alayhis salaam), pleaded with Allah Ta'ala:

"O Allah! Your punishment for the transgressors is understandable. But what is the fault of the pious ones?"

Allah Ta'ala said:

"They refrained from admonishing the transgressors. They became so desensitized that they freely mingled with them. They sat with them. They ate and drank with them."

In short, their attribute of *bughd lillaah* was completely eroded and obliterated by their association with the flagrant violaters of Allah's Shariah. This is the disease which is today gripping even our Ulama. May Allah Ta'ala save us from the calamity of His Athaab.

WITH THOSE WHOM YOU LOVE

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah one will be resurrected with those whom he/she had loved."

Those who have a preference for kuffaar and befriend them, should heed this warning.

THE SIGN OF MU'MINEEN

The conspicuous sign of true Mu'mineen is their adherence to the obligation of Amr Bil Ma'roof. In this regard the Qur'aan Majeed says:

"The Mu'mineen are friends unto one another. (Among themselves) they command righteousness and prohibit evil.... "

HONOUR THE FAQEER

Rasulullah (sallallahu alayhi wasallam) said:

"Frequently (a *faqeer*) with dishevelled hair is driven away from the doors (of the wealthy). Should he take a qasm (oath) by Allah, He (Allah) will fulfil it."

Beware of despising those whom you perceive to have no worldly rank. Outwardly they may appear to you to be despicable, while they may be holding a lofty rank by Allah Ta'ala.

THE SOURCE OF HIJAAB

Hijaab or Purdah is the Islamic concept and system of modesty and shame. It has its outward (*zaahiri*) as well as inward (*baatini*) dimensions just as all the other *ahkaam* (laws) of the Shariah. Minus the *baatini* (spiritual or inward) aspect, every law becomes an empty ritual devoid of vitality and true effect.

In the present era, while many females have adopted the *zaahiri* (outward) dimension of Hijaab, they are bankrupt regarding the *baatini* (inward) aspect. Their hijab is restricted to partial body concealment with types of dress which do not measure up to the standard demanded by both the *baatini* and *zaahiri* dimensions of Hijaab. The cause for the defective outward display of purdah lies in the defective *baatini* state. In otherwords, there is no true Purdah – no real modesty and shame – in the heart which is the seat or the source of Hijaab.

MODESTY

Rasulullah (sallallahu alayhi wasallam) said:

"Hayaa (modesty or shame) is a branch of Imaan."

The receptacle in which Imaan resides is the heart. Just as the source of Imaan is the heart, so too is the heart the repository of all the lofty attributes of Imaan. As long as there is no true purdah in the heart, there will be no true purdah on the body. The *zaahiri* dimension

of purdah will then be a deceptive façade to hoodwink or befuddle either oneself or the people.

TO PURIFY

According to the Qur'aan Majeed the purpose of Hijaab is moral purification and protection against immoral elements. By means of Hijaab Allah Ta'ala has provided a wonderful safeguard against all agencies of moral turpitude. However, if Hijaab is bereft of its rooh (its 'baatini dimension) – i.e. it is confined to an outward display, then it will not serve the divine purpose for which it was ordained.

Many of the 'purdah' ladies of today will be seen wandering in public places, believing that their hijaab-dress and the 'niqaab' which puts their eyes up for public exhibition, satisfy the Qur'aanic system of Hijaab. But they dwell in deception. This deception has constrained them to drive around in cars like males and their kuffaar counterparts. Such women are not in position to restrain their eyes from looking at haraam. Such evil gazes extinguish the *baatini* dimension – the soul – of Hijaab. The heart is then bereft of Purdah.

TRUE PURDAH

True purdah is possible only if there is *khauf* (fear) of Allah Ta'ala in the heart. When there is *khauf* of Allah Ta'ala in the heart of a Muslim female, she becomes the embodiment of *hayaa* (shame and modesty). Her natural attribute of haya will glitter with a Noor which is bestowed to her by Allah Ta'ala. The lesson of true

Purdah can be adequately gained from Hadhrat Faatimah (radhiyallahu anhaa), the beloved daughter of Rasulullah (sallallahu alayhi wasallam).

CONCEALMENT

Once when Rasulullah (sallallahu alayhi wasallam) asked her: *"What is best for women"*. She spontaneously responded: *"That no male sees her nor does she see any male."* So elated was Nabi-e-Kareem (sallallahu alayhi wasallam) with this apt response that he commented: *"Faatimah is a piece of my flesh."* In other words, her opinion on this issue was in complete agreement with Rasulullah's opinion. She said exactly what Rasulullah (sallallahu alayhi wasallam) had on his mind.

HER CONCERN

Her modesty was of such a lofty and pure standard that she felt greatly concerned with the type of purdah which will or will not be observed for her dead body. It should be understood that a dead body is not a medium of fitnah. On the contrary, it is a medium of fear and a reminder of Death. Furthermore, the body of a woman is draped in five large sheets which conceal the form of the body thoroughly. Yet she was 'obsessed' with a fear that ghair mahram males would see her dead body. It was precisely for this reason that she had made the wasiyyat that her enshrouded body be covered with a Purdah of date palms and that she be buried in the middle of the night with no man other than her

husband, Hadhrat Ali (radhiyallahu anhu) being present.

A LESSON

Our sisters and mothers should take lesson from the advice and style of Purdah of Hadhrat Faatimah (radhiyallahu anha). They should understand that their appearance in the public, in supermarkets, in the streets, driving cars and donning a so-called niqaab which exposes the eyes and which defeats the very purpose of wearing a niqaab, are all in conflict with not only the *baatini* dimension of Hijaab, but also with the *zaahiri* dimension. May Allah Ta'ala bestow *hidaayat* to the ladies of Islam.

TEMPORARY TRIAL

Set-backs, loss, calamity, difficulty and hardship are generally imposed on Muslims as a temporary measure to create an awakening in them. These are not intended to be total defeat. Only when there is no hope for the reformation of the deviated community of Muslims, does the trial become an enduring and a permanent punishment to efface that community. If the afflicted people repent and turn to Allah Ta'ala in obedience, He removes the calamity and aids them, adding strength to their strength. This is the message of the Qur'aan Majeed.

THE MU'MIN'S PREFERENCE

Rasulullah (sallallahu alayhi wasallam) said:

"He who loves his world, harms his Aakhirah, and he who loves his Aakhirah, harms his world. Therefore give preference to the everlasting life over the perishable life (of this world)."

Even if we perceive worldly loss in following the teachings of the Deen, we should understand that it is the test for our Imaan. The Mu'min has no option other than to accept the loss and give preference to the Aakhirah.

LOVE OF THE WORLD

Rasulullah (sallallahu alayhi wasallam) said:

"Love of the world is the root of all evil."

Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) cursed the slave of dinaars and dirhams (i.e the slave of wealth)."

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, every Ummah had its trial. The trial of my Ummah is wealth."

When wealth is acquired unlawfully, spent recklessly and unlawfully, squandered in haraam and withheld from the Path of Allah and from the execution of duties and obligations, then such wealth is a calamity in both

this world and the Aakhirah. When wealth is hoarded and not utilized constructively for securing one's place in Jannat, it is evidence of the love of the world which has overwhelmed the heart. Such wealth will become a serpent which will curl around the neck of the hoarder and squanderer.

THE IBAADAT OF IFTAAR

A very important act related to *Saum* (Fasting) is *Iftaar* or to break the fast at its appropriate time. Rasulullah (sallallahu alayhi wasallam) emphasised the importance and the virtues of correct observance of *Iftaar*. Correct observance of *Iftaar* means to observe it in the Sunnat way.

Although *Iftaar* is ostensibly a mundane act of eating some food, it is an ibaadat of much *thawaab* (reward) as well. However, Iftaar will be bereft of its spirituality and ibaadat dimension if it is not observed in the Masnoon manner.

THE MASNOON MANNER

It should be well understood that Iftaar is not feasting. It is not an act to discharge gluttonously or with impatience. It is a spiritually pleasurable act or should be so. Rasulullah (sallallahu alayhi wasallam) said that the *Saa-im* (the fasting person) experiences two moments of happiness or pleasure. The one moment is when he makes *Iftaar* and the other moment will be the occasion when he meets his Rabb (in the Aakhirah).

This pleasurable exercise should not be contaminated and ruined with greed and impatience when it is time to end the fast. The Masnoon method of breaking the fast is to eat some dates or to drink some water. It should not be transformed in a veritable feast with heavy foods as has become the norm in most places. Instead of the light *Iftaar* which was the practice of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah, people have developed the greedy and impatient habit of stuffing their bellies with food of a variety of kinds while the Athaan is in progress. They are consequently deprived of the thawaab of responding to the Athaan. They suffer the loss of the Sunnat acts of responding to the Athaan and of the Masnoon light Iftaar which is not only spiritually beneficial but which is physically beneficial as well. The sudden avalanche of food which descends into the stomach which has become contracted as a result of the day-long abstention from food and water, leads to disorders in the body. The repercussion of such disorders can be severe and very harmful for even the physical health.

The excessive feasting at the time of Iftaar leads to spiritual lethargy, indigestion and delay in beginning of the Maghrib Salaat. To gain the best rewards of *Iftaar*, spiritual and physical, it is necessary to break the fast with only some dates or water. The Maghrib Salaat should then commence almost immediately after the Athaan, perhaps three or four minutes after the Athaan,

not 10, 15 and even 20 minutes after the Athaan as has been observed in some places where people feast like gluttons. In this way, they detract from the benefits of the Saum. The best results of ibaadat can be acquired only if the proper Masnoon method is adopted.

FIRMNESS ON THE HAQQ

A man of Allah should never buckle under the unjust and oppressive pressure which his wife or even mother may apply in a bid to gain compliance for their haraam desires.

Hadhrat Sa'd (radhiyallahu anhu) who was a senior Sahaabi was most obedient and kind to his mother. He was always engaged in serving his mother. When he embraced Islam, his mother became extremely annoyed with him. She threatened to commit suicide by starvation if he does not abandon Islam. She told him that if she had to die in this manner, all people will attribute her death to him. He will be seen as the cause of his mother's death.

When Hadhrat Sa'd (radhiyallahu anhu) refused to heed her command, she commenced her hunger strike. On the second day of her hunger strike, Hadhrat Sa'd (radhiyallahu anhu) said to his mother:

"O mother! Even if you have a hundred lives and give up one life at a time until all the hundred lives have died (in your effort to get me to abandon Islam) I shall never abandon it."

When his mother realised his firmness and the futility of her act, she abandoned her hunger strike.

FAMILY TIES

"Beware of Allah, The One to Whom you supplicate for your needs, and beware of (breaking) family ties."

(Qur'aan)

"And give to the relatives (family members) their rights (which are due to them)." (Qur'aan)

The sustainment and maintenance of family ties are Waajib commands which, have to be observed with great care. As long as this sustainment does not infringe on any laws of Allah Ta'ala, it has to be incumbently observed. The punishment in both worlds is severe for rights of relatives and family members. Family members (*Zul Qurbaa*) in this context does not refer to only the wife and children. The term brings within its scope all relatives. Parents, brothers, sisters, step-parents, step brothers and sisters, cousins, aunts, etc. are all within the ambit of *Zul Qurbaa*. All these relatives have rights on a man.

OPPONENT

Usually the biggest stumbling block and opponent of a man in his endeavour to serve his parents and fulfil the rights of other relatives thereby conforming to the Qur'aanic command of sustaining family ties, is the wife. Most wives are averse to the relatives of their

husbands. They develop considerable *hasad* (jealousy) for the relatives of their husbands. In her nefarious bid to thwart and prevent the husband from rendering service and spending part of his wealth in upholding the Shariah's commands to maintain family ties, the wife engages in intrigue conspiracy. She creates a great upheaval in the home bringing bitterness which may lead to even the break-up of the marriage.

She maintains a constant barrage of pressure in her shaitaani plot to prevent her husband from maintaining close ties and from offering aid and service to his relatives. Many husbands, due to their own weakness, submit to the evil dictates of the evil woman and either sever ties with their family or refrain from fulfilling their rights which the Shariah has imposed on them. Other men again ignore the tantrums of their wives and refuse to buckle under the haraam pressure their wives exercise. They choose the option of a tumultuous married life, but remain steadfast in the execution of the Waajib duty to sustain family ties.

THE MEANING OF FAMILY TIES

Sustainment of family ties should not be misunderstood. In many quarters there exists the misunderstanding that family ties should be sustained at all costs, even at the cost of violating the Shariah and invoking the Wrath of Allah Ta'ala. It is haraam to go to this extreme. Rasulullah (sallallahu alayhi wasallam) clearly stated that it is not permissible to obey anyone in any act which involves transgression.

When Allah's Shariah is being floated by relatives, e.g. at wedding functions, etc., then it is not permissible to accept their invitation to attend. If family ties have to be severed in such cases, the sin devolves on those who commit haraam and invite others to haraam as well. Non-participation in haraam activities cannot be equated to severance of family ties.

Sustainment of family ties means to render service to family members. To be kind and helpful to them. To go to their aid when they are in need. To spend on them within the limits of one's income. To give them Deeni Naseehat. To overlook their faults. Not to fight with them when it is reported that they had spoken ill of one.

The significance and great importance of sustaining family ties will be understood better from the following Hadith of Rasulullah (sallallahu alayhi wasallam):

Ibn Umar (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "The superior rank of kindness to one's father is that one is kind to the friends of one's father after his demise. (Mishkaat)

When sustainment of family ties brings within its scope even the friends of one's father after his death, it will be readily understood how important and necessary is this Waajib sustainment during the lifetime of one's parents and other members of the family.

BARZAKH

Barzakh is the stage of life which follows maut until Qiyaamah. During this phase of human existence the Rooh (Soul) and sometimes both the soul and body experience either comfort or punishment. Denial of Athaab-e-Qabr (Punishment in the Grave) is kufr. Those who deny this Shar'i reality are rendered murtadd. This disease of denial of Athaab-e-Qabr is to be found in even so-called learned men, especially those who have abandoned the Taqleed of the Mathaahib.

SECULAR SCHOOL AND IMAAN

Many Muslim pupils attending secular schools are complaining about the un-Islamic impositions of the schools. Some claim that certain schools do not permit Muslim boys keeping beards. They are forced to shave their beards. Some claim that school authorities are compelling both Muslim boys and girls to wear ties. It is also claimed that in some schools Muslim girls are not allowed to wear long pants. Another charge is that some schools, especially the previously white schools, are refusing to allow Muslim boys to attend Jumuah Salaat. Music is also enforced in some schools.

Pupils have written to the Ulama seeking guidance and requesting that the matter be taken up with the relevant department. Pupils complain that freedom of religion

which is supposed to be enshrined in the constitution of the 'New South Africa' does not exist in reality.

THE ULAMA

While secular education is permissible, the environment and institutions in which secular education is being imparted are evil, immoral and totally negatory of Imaan and Akhlaaq. Thus, according to the Ulama it is not permissible for Muslims to attend these un-Islamic secular educational institutions. It is therefore improper for the Ulama to take up cudgels with the school authorities in an endeavour to acquire concessions for Muslim children. Such an endeavour is tantamount to the acceptance of the kufr environment and encouragement offered to Muslim children to attend such schools.

COMPULSION?

Muslim pupils and some of their parents are contending that the children are being forced by the schools to act in conflict with Islam. This contention is false. Ikraah (compulsion) in Shar'i terms, which legalizes the commission of haraam refers to such a degree of compulsion which threatens life or limb. If the one who makes the threat is capable of inflicting injury to life or limb, the threat is regarded valid in the Shariah and the element of (compulsion) is established. In such circumstances it becomes permissible to participate in even unlawful acts. But in so far as the school's un-Islamic rules and norms are concerned, there is absolutely no such threat. It is thus false to

claim that Muslim pupils are being forced to act in conflict with the Shariah.

THE CHOICE

Muslim pupils have a simple choice – Imaan or kufr. The choice is not related to any such compulsion which threatens life or limb. The pupil has to choose between the observance of Allah's Law and expulsion from kuffaar school. If Imaan has reached such a low ebb that shaving the Waajib beard or wearing the kufr tie or abandoning Hijaab or abstaining from the Fardh Jumuah Salaat is tolerated and accepted for the sake of remaining in the evil school environment, then such a Muslim who hovers on the brink of kufr has no right to ask the Ulama to intervene on his/her behalf and to stupidly fight with the school authorities.

The Shariah's demand is simple and clear. The Muslim is not allowed to perpetrate haraam and evil for the sake of monetary and worldly gain when such worldly acts are not imposed on one. That Muslim who shaves his beard or who abandons Jumuah Salaat for the sake of secular education deserves to be flogged. The Shar'i injunction of Ta'zeer (flogging) becomes applicable. Such a traitor cannot be aided and encouraged to remain in the evil school environment. His/her presence at such a vile, un-Islamic place will only further jeopardize his/her Imaan.

Muslim pupils should hang their heads in shame for their spineless attitude. Their cowardice is despicable.

Kuffaar pupils go on rampage, smash their food against walls, damage school property and run havoc causing chaos in the schools when their lowly nafsaani desires are not satisfied by the school authorities. Yet, here we have Muslim pupils who lay claim to Imaan, but who sheepishly and traitorously submit to the demands of kufr.

While we do not advocate the vandalism by non-Muslim pupils, we must say that it is Fardh on Muslim children to honourably choose expulsion from secular school. It is haraam for them to commit the kabeerah sins of shaving the beards, wearing ties, abstaining from Jum'ah Salaat and abandoning Hijaab. On the Day of Qiyaamah they will not have a valid reason to vindicate their acceptance of kufr acts imposed on them at kuffaar school. Such impositions are not accepted as Ikraah by the Shariah. The acceptance of such impositions is by the voluntary consent of Muslims. Expulsion from kuffaar school is NEVER compulsion in the Shariah. Expulsion is or should be welcome and considered a windfall of a Ni'mat from Allah Ta'ala.

If Muslim pupils in kuffaar schools have any respect for Islam – if they have any Imaani honour and valour, they will not behave like sissies seeking the protection of their mother's aprons. They should act like Muslim adults, for that is exactly what they are. They are fully accountable for their acts of omission and commission.

May Allah Ta'ala grant them the understanding of Imaan.

NO EQUALITY

The mushrikeen of Makkah contended that the Angels were the daughters of Allah Ta'ala – Nauthubillaah. Refuting this contention on the basis of their own logic, the Qur'aan says:

"What! One who is reared in ornaments and lacking in ability to speak in debate (and discussion)?"

While the modernists raise the clamour of the equality of the sexes, the Qur'aan makes a clear distinction between man and woman. The aforementioned aayat states two qualities of defect in woman:

- (1) Her love for ornaments, jewellery and adornment.
 - (2) Her lack of ability in coherent and wise discussion.
- This Rasulullah (sallallahu alayhi wasallam) attributed to her natural imperfection of intelligence in relation to man's intelligence.

The love for adornment and external embellishment is the product of inferior intelligence. By nature ornaments and adornment absorb her mind. This is a sign of the weakness of her thinking. It is precisely for this reason that men of weak minds also seek to project an image by means of external appearances of gaudy dress, suits, ties and all other western trappings of adornment.

SHORT-SIGHTED

By nature women are short-sighted and lack in wisdom. They are quick to make decisions without thinking of the consequences. It is for this reason that the Qur'aan equates the testimony of two women to that of one man.

Short-sightedness, forgetfulness, shallowness in thinking, weakness in opinion and defective wisdom are her natural attributes, (hence the Qur'aan describes women as 'al-ghaafilat' (simpletons).

Isolated cases of female wisdom, intelligence do not negate the Qur'aanic assertions. Those who seek to negate the Qur'aanic claims in this regard simply exhibit their kufr thinking and their detestation for Allah's Law.

INEQUALITY

When Allah Ta'ala Himself declares men and women to be unequal and men to be the superior of the two and the ruler of woman, then to claim the contrary will be an unambiguous assertion of kufr.

The attempt by the wayward modernists to show that men and women are equal is simply an exercise to soothe the thinking of kuffaar whom the modernists have embraced.

The Qur'aanic teaching unambiguously establishes that men are the superiors of women. The idea of equality

of the sexes is effectively negated by the Qur'aan and the Ahadith. The Qur'aanic verses and Hadith narrations stating this inequality are copious. Even Muslims who are not learned understand the simple truth and teaching of Islam. But, modernists suffer from the disease of inferiority of the mind, hence they are always at pains to apologise for all such teachings of the Shariah which conflict with kuffaar theories and ideas. While the modernists, in emulation of the kuffaar, are striving to propel women out into the streets, the Qur'aan negating the idea of equality states her role:

"And (O women!) Remain glued in your homes and make not a display like the exhibition of jaahiliyyah."

The clamour of the modernists is pure Jahl.

THE SELF

"The dire need is for every person to be concerned with himself. He should concern himself with his own reformation. Nowadays the widespread malady among the masses as well as among the learned ones is to worry about the reformation of others while forgetting oneself. This is indeed stupidity." (Hakimul Ummat)

BASELESS UNITY

Every unity is not praiseworthy. Only such a unity which is beneficial for the Deen is praiseworthy. Unity

which is detrimental for the Deen has to be incumbently shunned.

Mentioning the praiseworthy disunity adopted by Nabi Ibraaheem (alayhis salaam), the Qur'aan Shareef says: "Verily, for you there is a beautiful character in Ibraaheem and those with him when they said to their people: 'Most certainly, we have dissociated from you and from those objects which you worship besides Allah. We have rejected you and between us and you have become transparent hostility and hatred forever until (such time that) you believe in Allah Alone'."

For the sake of the Haqq, Ibraaheem (alayhis salaam) and the Mu'mineen with him dissociated from the people of baatil, not caring in the least about the disunity and the consequences thereof. This act of disunity is described by the Qur'aan as being of the beautiful character of Nabi Ibraaheem (alayhis salaam).

Criticizing evil unity – unity which negates the Haqq – the Qur'aan Majeed says:

"What! Do you search for the law of jaahiliyyah?"

"What! Do you search for honour from them (the kuffaar and the people of baatil)?"

The consequence of unity with baatil is the destruction of the Haqq. Condemning this approach, the Qur'aan says:

"And if Haqq had to follow their desires then most surely the heavens, the earth and everything therein will be corrupted."

ATTRIBUTES

According to Hadhrat Sayyid Ali Hamdaani (rahmatullah alayh), people will be resurrected in Qiyaamah according to their dominant attributes. A person who is in the habit of snatching the things of others will be raised like a dog. A person who has the attribute of deceit will be resurrected like a jackal.

On the basis of this, we can say that sexual perverts like homosexuals will be raised like apes. Among animals, this evil is salient in apes.

INTELLIGENT

Mentioning some of the attributes of an intelligent man, Hadhrat Zunnoon Misri (rahmatullah alayh) said:

- * He confesses his sins and interprets away the sins of others.
- * He spends his wealth generously and he diverts his gaze from the wealth of others.
- * He refrains from harming and inconveniencing others while he patiently tolerates the harm they cause him.

Rasulullah (sallallahu alayhi wasallam) said: "A true Muslim is he from whose tongue and hands other Muslims are safe."

DEBTORS

Many people who are in debt find it easier to give charity than to pay their debt. This attitude is the result of ignorance. Paying debt is regarded a burden while giving charity is believed to be an act of thawaab. While charity is an act of thawaab, paying one's debt is a greater act of thawaab. In this regard Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayhi) said: "Returning a dirham (a rand) to its owner is better than giving a thousand dirhams in Sadqah."

Most debtors are extremely neglectful and indifferent in the matter of payment of their debts.

S.A. TEAS KEEP CANCER AT BAY

SOUTH Africa's best known herbal teas — Rooibos and Honeybush — have been found to protect against the underlying causes of cancer.

A study conducted by scientists at the Medical Research Council found that the teas protect against "mutagenesis" — the process whereby the genetic material of a cell is damaged.

Researcher Jeanine Marnewick said:

“It is has long been known that changes to the genetic material of a cell, the DNA and RNA, are likely to be a major cause of cancer and other diseases.

“Substances that cause mutations include sunlight, cigarette smoke or chemicals like hydrogen peroxide.”

Using a test system sensitive to changes to genetic material caused by different mutagens known to cause cancer; Marnewick found the teas exhibited a protective effect.

Rooibos tea grows only in the Cedarberg area of the Western Cape while Honeybush tea is found only in the Cape fynbos region.

Sunday Times, Feb.2000

PUT THIS IN YOUR PIPE!

**Cigarettes contain poisons — like embalming fluid
and ammonia**

SMOKERS are exposing themselves to at least 600 lethal chemicals — including some used to make paint strippers and toilet cleaners — with every lungful of cigarette smoke they inhale.

The shocking ingredients in cigarettes have been kept secret for decades by the tobacco industry and governments who make billions out of tobacco taxes until this week, when additives linked to cancer, Alzheimer's disease and liver and kidney ailments were detailed to be present in every cigarette.

Britain's Health Secretary, Alan Milburn, released the entire list of chemicals — innocent and lethal — in an attempt to persuade smokers to give up the habit.

The list ranges from chemicals used to make embalming fluids, household bleaches and paint strippers to those used in batteries.

The top 10 most deadly are:

- Formaldehyde: a colourless, highly poisonous liquid used to preserve dead bodies and, in cigarettes, tobacco. It is known to cause cancer and respiratory, skin and gastrointestinal problems;
- Ammonia: a household bleach ingredient, it is used to help flavour cigarettes. Also used in dry-cleaning fluids, it is used in cigarettes to help 'free' the nicotine to the smoker;
- Acetone: a volatile liquid often used as a solvent, for example in nail polish remover;
- Aluminium: metal linked to Alzheimer's disease;
- Cadmium: a highly poisonous metal used to make batteries. Health experts believe it is responsible for liver, kidney and brain damage;
- Hydrochloric acid: an industrial caustic agent;
- Ethanol: used in anti-freeze;
- Furfural: used industrial alcohol;
- Maltol: strong alcohol; and

- Para-methoxycinnamaldehyde: used in slug pellets and mothballs.

It is time [people] knew just what it is they are smoking," Milburn said.

Tobacco companies have said that disclosing the chemicals would be giving away their closely guarded "secret recipes".

A spokesman for the Tobacco Manufacturers Association said companies were reluctant to publish details of additives for commercial reasons.

Competitors would steal these "secret recipes", he said.

The deadly additives are used for various reasons in cigarettes. For example, formaldehyde is added to keep tobacco in 'good' condition and ammonia keeps the cigarette alight.

Meanwhile, doctors at the university of Toronto have discovered that nicotine causes a craving for alcohol. The researchers concluded that smokers are far more likely to become alcoholics than those who never touch tobacco and suggest that doctors should now treat the two addictions as interdependent.

"We found that nicotine can indeed promote alcohol consumption. It has an effect on the brain that seems to make alcohol more pleasurable for people," said Dr
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Dzung Anh Le of the university's Centre for Additive and Mental Health.

Between 80% and 95% of heavy drinkers smoke Tabacco, three times the rate in moderate drinkers or teetotallers. Seventy percent of heavy drinkers also smoke more than a packet of cigarettes a day.

In addition to dangerous chemicals, anti-smoking activists claim ingredients are added to make cigarettes more palatable to youngsters. These are cocoa, honey, almonds, caramel and geranium extract.

The Anti-smoking group ASH claimed this week that caramel and honey are put into some brands to attract children.

Tobacco companies, however, say these ingredients are not used to lure children.

Sunday Times Feb 202000

SAAHIBUT TARTEEB

One who has no more than five qadha Salaat is called Saahibut Tarteeb. When the Saahibut Tarteeb makes qadha of his Salaat it is incumbent that he observes tarteeb (sequence or order). He has to make qadha in the order in which he had missed his Salaat.

If, for example, he had not performed Zuhr, Asr and Maghrib, then when making qadha, he has to first perform Zuhr, then Asr and lastly Maghrib.

If he does not observe this order, his qadha will not be valid.

* As long as the Saahibut Tarteeb has not performed his qadha Salaat, his *Adaa* (the present or current) Salaat will not be valid. Only if the time remaining for the *Adaa* Salaat is so less that if qadha is made, even the *Adaa* will become qadha, then the Saahibut Tarteeb should first perform his *Adaa*, then his Qadha.

* If he has more than five Qadha Salaat observing the sequence is no longer compulsory. The *Adaa* Salaat may then be performed even before the Qadha.

A DESTITUTE

Rasulullah (sallallahu alayhi wasallam) once asked the Sahaabah to define a destitute. They said that one who has no wealth is a destitute.

Rasulullah (sallallahu alayhi wasallam) said that a destitute is a man who will initially have an abundance of wealth in the Aakhirah. People will come to the Divine Court demanding their rights which this man had plundered or abused. His wealth will be taken to fulfil the rights which he had usurped or failed to

honour. He will thus be left without wealth. Such a man is a destitute.

THE PANGS OF DEATH

For lightening the pangs of death and for protection against the punishment of the grave, Rasulullah (sallallahu alayhi wasallam) advised the following Salaat:

Perform two raka'ts on Friday night. In every raka't after Surah Faatihah recite Surah Zilzaal 15 times.

(The night in the Islamic calendar precedes the day. Friday night will commence after sunset on Thursday.)

SIGNIFICANCE OF JUMUAH

- According to Imaam Ahmad (rahmatullah alayhi) the night of Jumuah (Friday) is superior to even Lailatul Qadr.
- Rasulullah (sallallahu alayhi wasallam) said that during every Jumuah night, Allah Ta'ala frees 70,000 people from the punishment of Jahannum.
- Whoever dies during the night of Jumuah or even during the day, is forgiven all his/her sins. One emerges from this earth completely purified. One attains the rank of martyrdom (shahaadat).



It is mustahab to attend the Janaazah Salaat of a person who dies on a Friday.

TAUBAH

Perfect purity from beginning to end – total abstention from sin – is the quality of the Malaaikeh. Total filth (sin) from beginning to end is the quality of shayaateen. Man is neither angel nor shaitaan. If on account of the evil of his nafs or the deception of shaitaan he falls into sin, he should hasten to purify himself by means of Taubah (repentance). He should never choose to join the ranks of the shayaateen by refraining from Taubah.